The *Julian Romance*

Texts from Christian Late Antiquity

49

Series Editor

George Anton Kiraz

TeCLA (Texts from Christian Late Antiquity) is a series presenting ancient Christian texts both in their original languages and with accompanying contemporary English translations.

The *Julian Romance*

A New English Translation

Revised edition

Edited and Translated by

Michael Sokoloff

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INTRODUCTION

1.0 Discovery and Publication[1]

The so-called "Julian Romance" was discovered among the Nitrian manuscripts (Add. 14.641) which came to the British Museum in the 1830's. The first notice of the text was given in 1862 by Land[2], and a complete description of the manuscript was given in Wright's catalog of the Syriac manuscripts in the British Museum.[3] The manuscript, dated to sixth cent. was already damaged in antiquity and portions of it were rewritten by a later scribe in the 12th cent.[4]

While most of the first part of the work which dealt with the Apostasy story of Julian is now lost, a small portion of it was later discovered by S. Brock in Ms. Paris Syr 378,[5] and this text has been added in the present edition. The text was copied from the manuscript by W. Wright and G. Hoffmann, and the copy was given to Th. Nöldeke who published in 1874 a still valuable precis of the entire text with important notes.[6]

In 1880, G. Hoffmann published the entire text with a short introduction and emendations.[7] The Eusebius narrative, which forms the second part of the composition, was later published separatively both by Bedjan[8] and Gottheil.[9]

2.0 The Original Language, Date, and Origin of the Text

There is no scholarly consensus as to both of these two issues. While the nearly unanimous opinion among scholars is that the text was originally written in Syriac, van Esbroeck has claimed that the text was originally written in Greek and was later translated into Syriac.[10] Various dates have been proposed for the composition of the text ranging from the 4th to the 6th cent. CE.[11] As to the place of its compostion, on the basis of the special place that it Edessa has in the text, Drijvers has argued that it was written in this city.[12]

1. See: Butts 2011.
2. See: Land 1862:21.
3. See: Wright 1870:1042ff.
4. For details, see: Brock & Muraviev 2000:16.
5. See: Brock & Muraviev 2000:14ff. Muraviev is now of the opinion that the second Julian Romance found in Add 7192, a manuscript from the Rich collection, is an unredacted original part of the work. This text was translated into German with notes by Nöldeke 1874b.
6. See: Nöldeke 1874a.
7. See: Hoffmann 1880.
8. See: Bedjan 1896:218-297.
9. See: Gottheil 1906.
10. See: van Esbroeck 1987.
11. van Esbroeck 1987:102 - Composed in Greek after 363 and translated into Syriac towards the beginning of the 6th cent.; Drijvers 1994:203 - Written in Syriac after the death of Shapur II in 379 CE; Brock in Muraoka 2005:145 - Fifth cent.; Nöldeke 1874a:281ff.; Wood 2010:142; Smith 2016:94 - Sixth cent.
12. See: Drijvers 1994:213.

3.0 The Linguistic Importance of the Text

A measure of the linguistic importance of this text for Syriac studies can be judged by its citations in the two major Syriac linguistic works. Nöldeke cites it 110 times in his Grammar.[13] Brockelmann cites it fully 1117 times in his dictionary.[14]

4.0 Translation of the Syriac Text

While Nöldeke already gave a summary of the text in his important article, the only complete translation of the entire text was published by A. Gollancz.[15] However, as has been often pointed out,[16] his English translation is inexact and replete with errors. While the gist of this work can still be understood in spite of this, the importance of this text for the understanding of eastern Christianity certainly merits a more accurate and up to date translation.

ערב ראש השנה, תשע"ז

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A number of errors in the computerized file prepared for Brigham Young University which served as the basis of the Syriac text has necessitated a corrected edition. The editor would like to thank Prof. S.A. Kaufman for his input and assistance in this task.

March 2017

13. See: Nöldeke 1904:329.

14. See: Sokoloff 2009, Index. He cites from Hoffmann's edition 1064 times and from Bedjan's edition 53 times. Because of the importance of his lexical explanations, they are extensively cited in the notes.

15. See: Gollancz 1928. An abbreviated French translation based on Gollancz is Richer 1978.

16. See: Reinink 1992:76[3]; Drijvers 1994:201[1]; Muraviev 1999b:1994; Drijvers 1999: 31[3]; Schwartz 2011:566; Smith 2016: 90[94].

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SIGNS

[...] Lacuna in the text

{...} Editorial deletion

<...> Editorial addition

? Doubtful letter

TEXT AND TRANSLATION

Paris, Ms. Syr 378

[...] the victory from him. For they irrigated [...] on the darkened land [of] Nimrud(?), and its darkness was turned back by the splendor of their Christianity. The darkness of the night shone for the uncultivated land of paganism.

Who will not wonder at these shadows (?) of the desire of those [...] of their truth. They turned the emperor away from his great idolatry and made him deny his paganism, and on [...] they supported him, and with [...], and he was unable [...] which he turned them from [...] with these boys of desire.

It is necessary for the Prudent Ones to be comforted when they are sent away[1] from one place to another on behalf of their Lord's truth. Let it be true and assured, that wherever they go, He accompanies them and delivers them. Therefore, my fathers, be comforted in these things, strengthen one another, and do not be grieved at our death,[2] but provide me with your prayers so that they may go with me and will be a leader for me on the road to the place of terror. 'It is a very fearful thing to fall into the hands of the living God' [Heb 10:31]. This is what the blessed Apostle said. [My] fathers, I have learnt these things from you, for you have brought me up[3] like a son, and you have instructed my childhood. Now because [...] the labor of the journey you have entered, and he has increased labor upon labor for you in our separation. Go (and) rest a bit from your labor, and, behold, let Him do what is pleasing for [our] Lord's will to do."

He called his steward and said to him: "Go (and) prepare a place of lodging for them, and receive them in the honor which is requisite for them, according to what occurs by custom for our empire."

The steward went out and did those things which he was commanded, received them according to the honor that befitted them, prepared a banquet, and set (it) before them. They, however, did not accept any sustenance at all, for they could not be comforted from their suffering, because grief had reigned over them greatly. The report of Julian's paganism [...] to them on [...] and over their flock [...] the Lord [...] there were men [...] the Prudent Ones [...] his steward [...] and he urged them to take nourishment while [...] comforting them with words [of] comfort. For, thus not at all were they persuaded by him. [...] thus,

1. Sy ܡܬܫܕܚ; cf. *SL* 1513, s.v. √ܫܕܚ etpa., mng. 4.
2. Lit. our departure from this world.
3. The editors suggest emending ܘܡܫܕܚܬܢ.

مرهمه مرهم کنید و مالی[..]د این مرهم را بمالید مرهم
[....] م [.....] ,مرهم [....] دوم خیر[...] دوم مرهم. مرهم
مرهم دوم مرهم مرهم کنید و مالی [...]دم م[....]ه[....]ه م[.....]مرهم
و مالی[..] در مرهمه و مالی[د] و مرهم دوم مرهم [....]
و مالی م[..] د گیاهان مالی [..] بخور, مالی[ه]م مرهم [.]ه
که و مالی مرهم م[..] د گیاهان مالی [..] بخور, مالی[ه]م مرهم [.]ه 5
[..]مرهم مالی[ه]م دوم, مالی[ه]م مرهم مالی[ه]م
که مالی, مالی[ه]م...و مالی[د] مرهم مالی و مرهم م[..]الی
ملس و مرهم مالی مرهم. مرهم[د] مرهم مالی مرهم
مالی[ه]م. و مالی[ه]م مرهم مالی مرهم مالی[ه]م مرهم[د]
مرهم مرهم مرهم و مالی[..]د این مرهم مرهم مرهم مرهم

they showed [...] he showed [...] themselves and should accept sustenance.
Because they were suffering and mourning, the emperor was very sad because of them, and he sent (a message) to them: "You helped me, a mortal, during my lifetime. With your grief [you are making] a place of mourning for my soul, and it is added for me like suffering upon suffering. But if I have found mercy in your sight, and there is respite in your coming, accept our urging and give my eyes rest [...] Rest a bit after your toil, accept sustenance, and, in this manner, there will be respite from its grief.[4] For why should you be harmed[5] with us, for we have left [...] in your suffering [...]." The bishop said to those who were with him: "It is right for the Christian emperor from [...] obedience [...] increase [...] for it grieves us [...], [viz.] his death [...] after the death of this just man, a destructive wolf. [.....] we are able to take upon ourselves the suffering of the death of this Prudent One, upon [our] inner person, in a hidden way, while establishing[6] on our outer person a comforting aspect for an internal benefit." Those bishops who were with him obeyed the st[eward's] counsel, and they accepted sustenance. Nor was this even hidden from the emperor

[One or more folios missing]

[...] at his/its benefits. Blessed are you, the True Ones, when your Lord shines, and you come into possession of that lucid utterance which says to you: "Oh good and diligent servants! Enter into your Lord's joy, for you have earned for yourself life" [cf. Mt 25: 23]. Again, following it, the joy-giving utterance, which says: "Oh, the Blessed Ones of my Father, come, inherit the Kingdom of Heaven, which I have promised you with these promised blessings" [cf. ib. 25:34]. With these true promises, why does your soul grieve and are you suffering. [.....] For all the sorrow is ours. For the support of our Church will depart at Your Majesty's death. With your death,[7] times and seasons will change for our people and for our religion. With your death,[8] peace has been removed and has passed away from our churches, our glory has been stilled, the crown of our heads has passed away, our joy has been turned into mourning, our exultation to grief [text unclear], for us that fell from us each [...] and another [...] honor from [...].
The emperor suffered with these painful utterances, and grief reigned over him,

4. Read: ܡܫܚܝܬ.

5. Sy ܐܬܐ ettaf. See: *SL* 355.

6. Sy ܐܬܥ af. See: *SL* 1612, mng. 2.

7. Lit. your departure from us. See: *SL* 1530, mng. 7.

8. Lit. your departure from the world.

[A lost folio or more]

and [...] his gaze from him., The radiance of his speech became still, he was with himself, was silent, and did not answer them. When the bishops saw that he had become silent, they thought that he was no longer in control of his mind, or that he was greatly upset, and his intelligence was stupified. They began to lament over him bitterly, so that from the outpouring and in their eyes [...] was [...] For [...] was to them greatly concerning him, even more than with fa[thers] and brothers. For, thus, did they assume the suffering at the death of the Christian emperor, (a suffering) which they had acquired for themselves. But especi[ally] because they knew that after his death [...] there would be persecution that would arise against the Church in the [da]ys of the wicked Julian. [...] commandments are grievous [...] against Constantius, the emperor, at the time of his death.

While they were imagining in themselves that those things that had been spoken concerning him had truly turned out for him, they began to weep for him with suffering and with lamenting utterances. They were weeping for him and saying: "Far be it, oh caretaker of the churches, establisher [of the fai]th, the pride [.....] in whose hands will you, truly, entrust the Church, your mother,. For see, the children of the rebellious one have [...] her; woe to us who are deprived of your righteous reign, [and] an evil kingdom will rule over us."

That Prudent One was aware of these things. He was reclining [...] at the taste [...] He was un[abl]e to endure their suffering. They were greatly tormented by grief. He forced himself, spoke with them, and said to them: "Until when will you torment my heart and make my soul wretched? So that, by this trouble of my death,[9] the suffering and grief of the Church will enter my heart. You have made my soul wretched with your grief. Send me, (and) I will go. Provide me with prayers for God."

These bishops then bade him farewell [.....] "in peace, he who loves the peace of the Church, and may the peace which our Lord gave to His Church go with you and accompany you. You, too, fill your mouth with peace and give it to your Church at the time of your death."

The emperor opened his mouth and left peace to the Church. He raised his voice and wept, and with his lamenting in his mouth and with his tears in his eyes, he handed his spirit over to his Creator. Now, his suffering and grief [...] was spilled

9. See: ܚܡܝܬܢܟ *SL* 1082, mng. 3.

هدا مدهه [م]هلحدا معدا لعده سحه معيم مدهم [..]ده مهدهنه
مل فهلهعدا مكفصهيم هم بحه [ح]لمد هجه حله فهده [م]عهد
ندهلهم [ه]ندهلحه مد. مسهم [ل]ح[ح], معهلحا ٮهمل [ه]عحه
[مد]حمد هجهنهنه مل [,م]حله ٮحلحدهدا حلعده [مس]حه تحلحه
مدهم. حلم كمد [..]حلم مجحدا ٮهمسخت [..]حنده مكعه كحه
مجحم مسهده, معجم كم نهنهه. حلم [ا]معلحه نهنح ٮحل هدهم [...]حه
ٮهمل حده [مد]حمسحه مجلحدا [مس]ندحدا مكعه مدهم [لم]عهد
مكهدهزا مكه [..] [...]ه معهجه نهنه دهم حجحنده حم [هم]مهنهه
مندهقه مد[..] مجعدا هعسلحه حم[قحة] مهنده لحه عجهدا[..] هجم
مجلحه حم[ا] مسهجه ٮحده مجل[ح] هنهلهمهدهم, معلحه ه[..] عهعجه
لحلحهم[ح], معلحدا جلمحل مهنه[ع] مل مدهم ٮهمعه[حد] نهجهه حد
مجحه مهجمحدا مكه هنح[ه] مكعجه, مسححنده دهم[م] حلعده, قم
مجحمحه. مهنده[ا] مجنهٔ لعده ه[ه] نهجمده مل دهم
[ش] هجم لحجهٔ حده, مدم[ح] [.....] مسهجحه. مهجحه[مد]
حلحه مهلهعجه[ه] مهمدا مهجح[لحا] حم جم جنهٔ هجدا
[ل], ه مجد. هنهم مدهنه[د], معنهٔ مجمد مهنه[عجه] مجهم مهجدا
[..] مدهم مجهجه. حلم مدهم جحٔ مجهنه دهم. مهجحمدا مهجح[لحا]
حلم مهلهعجه[ه] مهمدا مهجح[لحا] حم جم جنهٔ هجدا
مهجحه لحلحه معهدا مد مجده مهجهنه حم مدهم جمهلهعجه نهنح
ٮهمجحه لحلحه معهدا مد مجده مهجهنه حم مدهم جمهلهعجه نهنح
حم ٮهمعه ٮهجمجحدا مدهم مد[عجه] نهنح مل. مهجد[..] مجحهٔ لحد
مهجهنه مجهم مهج

over the face after [...] the bishops, and [they] sai[d.....] perhaps [...] in himself [...] of his death [...] suffering on the face [of] the Church [...] of obligation. For the God who at all times [...] lest they doubt the truth, he strengthened the mind of these bishops, not to sin against the Christian emperor with a visible sign of the change that had taken place to the body of the True One. Firstly, while giving him a blessing and according him victory as a right, God caused them to hear a voice of accolade of his soul from the one who gives praise in his presence from the ones who give blessedness and justify His victory. They took the perfect faith and the upright worship, and after [...] God [...] body [...] at the time of his life this [...] living being / livelihood from [...] was granted to him.

A voice was heard from the cloud which said: "He has com[pleted] his course well in the world. He has ta[ken] victory we[ll] in his person. The upright worker has labored well in [his] Lord's vineyard and has guarded the payment for his labor for the day of repayment of (his) debt. What has occurred now so that the weak should be strengthened in their mind not to [dou]bt the truth."

The bishops heard that [voi]ce from the cloud, and they were in a state of weeping the Christian emperor at his death. They [as]ked for forgiveness for themselves. That [...] was taken away from the body of the True One. Those [bis]hops approached and gave [...] to the Christians while [...] his Lord [...] his censer.

The bishops commanded [that] the body of the old man [....] the empire. They carried out (the body) and placed the [co]rpse before the Lord's altar and [...] and [...] [with] honor as his way of life was fitting. They made a vigil and service [over] him, and the [wh]ole night until [the si]xth hour of the day divine Psalms were said over him. The reading of the [Scri]ptures and the Holy Gospel took place over him, they [cel]ebrated the (eucharistic) offering over him, and they completed it according to what was fitting.They collected it, put it in a coffin, and accompanied it as far as the boat, because he had requested during his lifetime to be placed upon the bones of his ancestors.

The death of the emperor, Constantine, [Con]stina, the son of Constantinos, the Great, (was) in the month of the Latter Teshrin in the year 673 of the Seleucid Era,[10]

10. I.e. November 362.

[...] ...[.....] ...[..]ala ibn ...[.....]

...[.....] ...[....] ...[.....]ḥ ...[.....]

... ibn ...[....] ...[.]ḥ[.]ṣ[.]n ...[.....]

...[.....] ...[....] ...[.....] ...[.....]

5 ...[.....] ...[.....] ...[.....] ...[.....]

...[.....] ...[.....] ...[.....] ...[.....]

...[.....] ...[.....] ...[.....] ...[.....]

10 ...[.....] ...[.....] ...[.....] ...[.....]

...[.....] ...[.....] ...[.....] ...[.....]

...[.....] ...[.....] ...[.....] ...[.....]

15 ...[.....] ...[.....] ...[.....] ...[.....]

...[.....] ...[.....] ...[.....] ...[.....]

...[.....] ...[.....] ...[.....] ...[.....]

20 ...[.....] ...[.....] ...[.....] ...[.....]

...[.....] ...[.....] ...[.....] ...[.....]

...[.....] ...[.....] ...[.....] ...[.....]

25 ...[.....] ...[.....] ...[.....] ...[.....]

...[.....] ...[.....] ...[.....] ...[.....]

...[.....] ...[.....] ...[.....] ...[.....]

on the se[ven]th day of the month, on Wednesday, at the [ni]n[th] hour. He[11] reigned for twenty four years and acted [....] in the footsteps of Constantinos, his father. God also repaid the kindness of his conduct....

11. I.e. Constantius II [reigned 337-361].

[..]ع[..] ر[عد]ا ركحاك ركبا ص ر[ا]عد
[...] عدد حاكر ويهط لمغ بر ولحم .بحر
ربهدلم صحف رملر عم .,صحر وسلمهوا ملحقحد
..... عدد ,صوحوا

5

British Library, Ms. Add. 14.641

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God also repaid the kindness of his conduct. He[12] lay on his death bed[13] in the world and died and expired.[14]

In the 52nd year of the peace of the Churches, Julian, the Wicked One, reigned[15] after him.[16] Julian, the tyrant, rose up in the whole Roman Empire, and he renewed the persecution of the Christian people. He commanded that the idol temples should be (re)opened, that their altars should be (re)built, and that their statues should be worshipped. He also commanded that schools[17] of idolatrous teachings should be built and established. He closed the churches, plundered their treasures, and sent the bishops into exile from their cities. The entire holy clergy was delivered to sorrow and scorn. Some were handed over to prisons, blows, scourges, and lacerations, and others endured hardships and sufferings. Some were persecuted, others were stoned. Some were lacerated. Others were beaten on their bodies. After they became weakened from the persecution, including the beatings, they reached the end[18] of their lives. Others were dragged in the streets like dogs without the permission of the judges. Others changed their place (of residence) in order not to change the truth of their Lord. The property of others was given over to plunder, and they were deprived of their property without renouncing[19] the love of their Lord. Others were exiled[20] for the sake of their Lord to the land of (the city of) Miletus and to faraway lands.

On the other hand, there were also those who, when they saw the terrible sufferings and the difficult tortures, gave up the struggle. They feared[21] the struggle of martyrdom,[22] concealed[23] the religion within themselves, and dreaded[24] this path of martyrdom. Others of them, whose religion was strong, did not conceal the truth, but made the truth of their faith shine in everyone's sight. They took upon themselves all kinds of difficult sufferings with various other severe tortures of all types,

12. I.e. Constantine.
13. Lit. bed of rest in the world.
14. Lit. was gathered unto his people. See: √ܐܬܦ etpa. *SL* 637, mng. 3
15. Lit. held the empire. See: √ܡܠܟ pe. *SL* 26, mng. 17a.
16. I.e. between Constantine's self-proclamation as Augustus in 309 until the accession of Julian in 361. See: Schwartz, 2011 569.
17. See: ܣܟܘܠܐ *SL* 634, mng. 4.
18. Cf. √ܓܡܪ pe. *SL* 1596, mng. 27a.
19. See: √ܟܚܕ af. *SL* 1050, mng. 1.
20. See: √ܓܠܐ ettaf. *SL* 1513.
21. See: √ܕܚ pe. *SL* 604, mng. 2b.
22. Lit. of the faith.
23. See: √ܟܬܡ pe. *SL* 25, mng. 7b.
24. See: √ܕܒܠ af., *SL* 572, mng. 1b.

ڪهڙ لڌ ڪجهه ؛ڪوڙيون ڪاڪڙ سڀڻ ڪلڻ جو
ڪوڙيڙ لڌ ڪوڪاڙيون. ڪڇ ڀل ڀڄاڙيون. ڪلڻ ڪيون ڪيون،
ڪجهه ڀلجه. ڪڇڙا وڃيون: ڏيڻ ڪ ڪاڪڙ ڪيون
وڃيون ڪجهڙيون ڪاڪڙ ڏڇ ڪجه: ڪاڪڙ ڪيڙ ڀڻاڙ
ڪوڀاڙيون ڪجه. ڪيڻاڙيون ڪڇ لڌ ڪڇڙيون ڀيون. ڪڙيڻ 5
ڪجه. ڪيڻ ڪاڙ ڀيون. ڪوڀڻڪ ڪڇڙيون ڪاڙڇ ڀڇ
ڪڙ ڏڙيون. ڪيڻ ڪيڻاڙ ڪاڪڙڇ ڪوڀاڙيون ڪڇڙيون ڪجه
ڪ ڪڙيوڇڙيڻ ڪجوڙيڻ ڪڙه. ڪيڻڪ ڏه ڪاڪڙ
.ڪيڻاڙ ڪڙيون ڪڙ ڪ ڪجه ڏڇ ڏڙيون ڪڇ ڀڻڪ
ڪيڻ. ڪڇڙيڻ ڪوڀ ڪڙيون. ڪڇڙ ڪڙيون ڪجه ڪوڀ 10
ڪڙه. ڪڇڙيڻ ڪوڀ. ڏڇڙ ڪ ڀڻڙه ڪجه ڪوڀ
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and by means of their firm steadfastness, they acquired their crown of martyrdom.

Since our discourse is now insufficient for us to be extended over all of these matters, one can narrate the story of the victories of Mar Eusebius, the bishop of Rome, the one whose name we related above. What a persecution was propagated over us in the time of Julian, the Wicked One. Our discourse is, therefore, small and deficient. We will relate about this old man who was admirable in (his) victories. He was the first, the first-born in martyrdom, like a swift athlete who trains in the stratagems of war,[25] and he opened his mixture to the basin of his struggle.[26] He instigated stratagems against the Devil, cast him away, and wrested away the crown of victory from his hidden enemy.

One can only be amazed and astonished by this old man (who was) full of victories. Although he was very old[27] - about 97[28] years of age - like a man in the prime of his life, he went out strongly and bravely in the struggle and so acquired a good name and an exceptional victory. He was attentive in his mind, fluent[29] in his speech, rich in his knowledge, strong in his discourse, and perfect in all the essentials of all religious and secular matters.

What do we need to write expansively[30] on the story of this old man, (who was) amazing in his victories? The narrative and the remembrance of his victories were written by the wise men of his time who were better acquainted with the work of his conduct as well as with the courageous struggle of this true shepherd who showed in himself a model and left an example for the Church to emulate. He fulfilled in himself what our Lord said in his gospel[31] that the just shepherd is truly concerned with his flock and gives up his life for the sake of the Church. He was truly a just shepherd who offered his life for the sake of the flock which was entrusted to him. He went down bravely to carry out the struggle. He began, completed, and earned a reputation and a victory.

25. See: ܣܦܘܚܐ *SL* 352, mng. 6b.
26. The exact meaning of this idiomatic phrase is unclear.
27. Lit. he stood on the measure of his years.
28. Text: 90.
29. See: ܡܠܒܢܐ *SL* 770, mng. 2.
30. See: √ܫܘܚ pe. *SL* 864, mng. 1m.
31. See: John 10:11ff.

ولما رأى الله تعالى أن الناس قد أكثروا من الذنوب والمعاصي وتجاوزوا الحد في الفساد والطغيان، وأن الأرض قد امتلأت بالظلم والجور، وأن الخير قد قل والشر قد كثر، وأن الناس قد تركوا العمل بالكتاب والسنة، وأن الدين قد ضعف وانحط، وأن الجهل قد فشا وعم، وأن العلم قد درس وانمحى، وأن الحق قد خفي واختفى، وأن الباطل قد ظهر وعلا، وأن الكفر قد استشرى وانتشر، وأن الإيمان قد ضعف وانحسر، وأن الفسق قد تفشى وظهر، وأن الفجور قد استعلن وانتصر، وأن الفواحش قد شاعت وذاعت، وأن المنكرات قد كثرت وفشت، وأن المعروف قد أنكر وهجر، وأن السنن قد أميتت وتركت، وأن البدع قد أحييت وعملت، وأن الشرك قد ساد وعظم، وأن الكفر قد طغى وتجبر، وأن الشيطان قد استكبر وتعظم، وأن الهوى قد تحكم وتسلط، وأن الشهوات قد تمكنت وتغلبت، وأن الشبهات قد تمكنت وتسلطت، وأن الدنيا قد آثرها الناس على الآخرة، وأن الشقاء قد غلب على السعادة، وأن الضلال قد غلب على الهدى، وأن الغي قد غلب على الرشد، وأن الخذلان قد غلب على التوفيق، وأن الحرمان قد غلب على العطاء، وأن الخسران قد غلب على الربح، وأن الخيبة قد غلبت على الفوز، وأن الهلاك قد غلب على النجاة، وأن الدمار قد غلب على العمران، وأن الخراب قد غلب على البناء، وأن الفساد قد غلب على الصلاح، وأن الشر قد غلب على الخير، وأن الباطل قد غلب على الحق، وأن الكفر قد غلب على الإيمان، وأن الفسق قد غلب على الطاعة، وأن الفجور قد غلب على البر، وأن الفواحش قد غلبت على العفاف، وأن المنكرات قد غلبت على المعروف، وأن السنن قد غلبت على البدع، وأن الشرك قد غلب على التوحيد، وأن الكفر قد غلب على الإيمان، وأن الطغيان قد غلب على الإذعان، وأن الجبروت قد غلب على الخضوع، وأن الكبرياء قد غلب على التواضع، وأن الاستكبار قد غلب على الانقياد، وأن العتو قد غلب على الاستسلام، وأن العناد قد غلب على الإنابة، وأن الإباء قد غلب على القبول، وأن الرفض قد غلب على الرضا، وأن الجحود قد غلب على الاعتراف، وأن الإنكار قد غلب على الإقرار، وأن الصد قد غلب على الإقبال، وأن الإعراض قد غلب على الإنابة، وأن الهجران قد غلب على الوصال، وأن القطيعة قد غلبت على الوصل، وأن البغضاء قد غلبت على المحبة، وأن الشحناء قد غلبت على الصفاء، وأن العداوة قد غلبت على الولاء، وأن الحقد قد غلب على الرحمة، وأن الغل قد غلب على السلامة، وأن الحسد قد غلب على الغبطة، وأن الكبر قد غلب على التواضع، وأن العجب قد غلب على التواضع، وأن الرياء قد غلب على الإخلاص، وأن السمعة قد غلبت على الإخلاص، وأن النفاق قد غلب على الإيمان، وأن الشقاق قد غلب على الوفاق، وأن الفرقة قد غلبت على الجماعة، وأن الاختلاف قد غلب على الائتلاف، وأن التنازع قد غلب على التعاون، وأن التخاذل قد غلب على التناصر، وأن التقاطع قد غلب على التواصل، وأن التدابر قد غلب على التحابب، وأن التباغض قد غلب على التراحم، وأن التلاعن قد غلب على التعاطف، وأن التكاذب قد غلب على التصادق، وأن التخاون قد غلب على التناصح، وأن التغادر قد غلب على التوافي، وأن التمالؤ على الإثم والعدوان قد غلب على التعاون على البر والتقوى، وأن الظلم قد غلب على العدل، وأن الجور قد غلب على القسط، وأن الحيف قد غلب على الإنصاف، وأن الميل قد غلب على الاستقامة، وأن الانحراف قد غلب على الاعتدال، وأن الزيغ قد غلب على الهدى، وأن الضلال قد غلب على الرشد، وأن الغواية قد غلبت على الرشاد، وأن الردى قد غلب على النجاة، وأن الهلكة قد غلبت على السلامة، وأن الخسران قد غلب على الربح، وأن الخيبة قد غلبت على الفوز، وأن الشقاء قد غلب على السعادة، وأن البوار قد غلب على الفلاح

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He inherited immortal life[32] and a bridal chamber which will not be destroyed in that kingdom which will remain forever and ever, Amen and Amen.

The celebration[33] on the faith of Constantine and of his three sons who reigned after him is completed.

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The Story of the Victories of the Blessed Eusebius, the Bishop of the Church of Rome, in the Time of Julian, the Tyrant, and the Wicked One

After the time of Constantine, the Christian emperor and lover of Christ, had ended - he died in peace, was gathered unto his ancestors, and left behind a good name and an eternal remembrance in all of the churches under heaven - the wicked and evil Julian received the empire after him. By his madness and magical practice with demons, he denied God, his creator. He turned away from the true belief that he had held from his youth, rejected its existence, and deviated from its truth. He followed the idolatry of the demons, yielded to their magical practices, and was drawn to their will. He was enraged and became more insane than the pagan emperors who had preceded him with the belief of the demons and of the worship of idols. He renewed the persecution of the Christians, commanded that the idol temples should be (re)opened, that their altars should be (re)built, that the idols should be set up, that the statues should be worshipped, and that the schools of idolatrous teaching which had been uprooted and destroyed in the time of the previous Christian kings should be (re)established. He was exalted and elevated over the churches of Christ. He took their treasures and plundered, seized, and destroyed their (holy) implements. He exiled the bishops from their cities and was iniquitous towards the holy divine clergy.

A just judgment quickly overtook him. God did not allow him to succeed and prosper in his empire before He removed him from life and shortened the measure of his days,[34] lest the measure of his sins become very great and strong. This madman made the servants of God suffer many evil things, and God justly repaid his evil works.

32. Lit. life which does not pass.

33. See: يېڤنڪ *SL* 940, mng. 4.

34. Lit. the weight of his years.

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ﻣﺴﻠﻤﻮﻣﺪ ﻣﺤﻤﺪﻣﺪ ﺣﺪ ﻣﺪ ﻣﻲ ﻋﻠﺪ
ﻣﺪﻣﺪ ﺣﻠﺪﻣﺪ ﻋﻠﻢ ﻣﺪﻣﺪ ﻣﻠﻤﺪ:
ﻣﺪﻣﺪ ﻣﺪﻣﺪ ﻣﺪﻣﺪ ﻣﺪﻣﺪ ﻣﺪﻣﺪ ﻣﺪﻣﺪ

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As Eusebius, the divine martyr, the blessed bishop of the Church of Rome, had previously prophesied concerning him when he stood in judgment before him, his destruction was in the Land of the Chaldeans.[35] He made this old man, the Admirable One in victories, suffer not a few hardships, tortures, and afflictions of all sorts. He was neither admonished nor ashamed by his extreme old age.[36]

In the course of the combat of (his) martyrdom, this old man was nearly 97 years old. Yet in spite of his advanced age, he neither slackened from his truth nor did he even refuse martyrdom. But like a strong man in the prime of his years, he went out into his combat with strength and bravery, obtained a good name and victory, and gained the crown of his martyrdom.

He was the first martyr to suffer martyrdom at the beginning of our persecution. As a strong combatant he initiated a type of courage which would become a pattern and a fine example for the weak ones who would follow him to walk in his footsteps and to emulate his courage.

He was alert in his mind, eloquent in his speech, powerful in his word, illustrious in his knowledge, perfect in his conduct, and admirable in his victories. He was well educated in secular wisdom and was fully trained in the intricacies of philosophical wisdom, metrology (?),[37] and geometry.[38]

He amazed many by his true creative wisdom. What is more praiseworthy and glorious than all of them was that he was also consummate beyond limit in theology. Being perfect and complete in all of them, this blessed old man was altogether an expedient both to himself and to those who beheld him in admiration and wonder. He lacked nothing in his perfection. Until now he voraciously and assiduously collected and arranged his insatiable divine advantages, his soul not being completely satiated from the service of righteousness until his final breath. Now, when the old man was near the end of his life and was situated at the beginning of the way of his journey (to the new life), he did not cease

35. I.e. in the Persian Empire.

36. Sy ܡܬܝܚܒܬܐ steadfastness *SL* 790. This, however does not fit the context. 37. Cf. ܡܨܡܚܬܢܝ meridian (μεσημβρινόν) *SL* 790.

38. Emendation of Brockelmann. See: ܡܬܝܫܒܐ *SL* 743.

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ܡܢ ܒܪܐ ܗܘ .ܟܪܣܝܐ ܡܪܝܐ ܫܪܝܐ ܡܫܝܚܐ ܡܫܬܘܕܥ ܫܡܥܘܢ
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ܫܡܥ ܡܪܝ ܩܕܡ ܒܫܡܗ ܗܘ ❊.ܡܫܝܚܐ ܐܝܬܝ ,ܐܡܪ .ܡܪܝ ܩܕ
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ܡܫܝܚܐ ,ܡܫܝܚ ܐܝܬ ܘ .ܡܫܝܚ ܐܝܬ ܐܡܪ .ܡܫܝܚ ܟܦܢܝܐ
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ܒܪܐ ܐܝܬ ܟ .ܟܦܢܝ ܟܦ ܡܫ ܡܪ ;ܡܫܝܚ ܟܦ ܐܝܬ 25
.ܡܫܝܚ ܡܪܝ ܠܡ ,ܡܫܝ ܡܫ ,ܡܪ ,ܡܫ ,ܡܪ ,ܡ ,ܡ ,ܡ
ܟ ܡܪ ,ܡ ,ܡ ,ܡ

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increasing his (spiritual) purse with additional talents. He had this zeal to add more and more provisions for the long way of his journey for himself in his old age. When spiritual endeavor settled upon him, he devoured[39] (and) swallowed it in his joy like a hungry and desiring man. He gained in his old age the good portion of martyrdom which he had desired from his youth. He girded in victory near his Lord, carrying his full merchandise on his shoulder. This one who is able to acquire life for himself by his knowledge is really a true and wise merchant. This good and skillful servant could openly give to his Lord an account of the talents which were entrusted to him: A perfect and skilled workman who started his Lord's work in the morning, bore the weight of the heat of the day in his youthful strength, and was not hindered from his Lord's work. When the youthful shadows declined, and the eve of old age overpowered him, the work of his service was not diminished. The righteous work of his old age was greater than in his youth. He received the wages of his labor from his Lord with his high voice and his earnest face.

What do we have to praise one who has no need of our spoken praise? His perfect conduct, his praiseworthy deeds, and his admirable victories will always proclaim his praises. We, therefore, shall not desist (to tell) the story of the good martyrdom of this spiritual man, to deny him the continual labor of his guidance, the pains and tortures of his bodily members, and the divine statements which were spoken of him. We, therefore, come to the beginning of his story, and we will write briefly of the struggle of his martyrdom.

As we previously wrote, after Constantine died, Julian, the tyrant, prepared to travel to Rome from the upper lands of Gaul where he ruled with a large force, in order to renew the imperial rule on the throne of Rome and to become the *autocrator* of the entire Roman Empire. When the blessed Eusebius perceived these things and learned with certainty from many things that the tyrant was going to rule, he suffered in his soul and was completely terrified in his heart.

39. V. √ههمص pe. *SL* 989.

هوم مرهوف کی نیز مرام: معاینہ مرہاوں کے معجب مرہنہ
مرہوم کا جھوں مرہا کے مرہاں۔ معاجمہ جاے کا
مرہنہ معاجمہ کی نیز مرہوف کا مت مجمد بنہ۔ معاشرہ مرہنے

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He sighed saying: “Woe that glory has departed from our churches. Our sanctuary has been given over to destruction, our covenant to ignominy, and our people to persecution.”

The report of this madman’s paganism had become proclaimed, and grief had greatly overtaken the divine saint. Like Jeremiah, he painfully wept for the Christian emperors who had died, sighing over them, saying: “Woe to our kingdom which was deprived of Your guidance. The upholders of our faith, and the peacemakers of the Church, Your skilled farmers who worked in a field full of thorns, uprooted the brambles of sin and the cockles of heathenism from it, cultivated it with the plow of Your faith, and planted in it the good seed of Your exhortation. It has given fruit thirtyfold, sixtyfold, and hundredfold. Behold, the wage of Your work is before you, and Your remembrance is good in the world.” From the stupefaction of his heart and the pain of his mind, with many similar painful words like these, Eusebius, the Blessed One, recalled the Christian emperors of the House of Constantine, while somewhat soothing his reflections with tears (flowing) from his eyes. Like a just shepherd who grieves for his flock when a wolf lies in wait to destroy it,[40] he shouts[41] to the sheep, and they gather around him. So, also similarly, when the blessed saint heard of the approach of this Wretched One, he very carefully sent a message to summon all the ecclesiastic clergy, from the greatest to the least to him. He was a ‘mistress’ to the beloved children, saying: “My children, see, take heed, and be firm in your faith. Persevere in your truth, and be powerful and strong. The wolf will overpower us, and he is tempted to attack the Church. See, lest you slacken from your truth and despair during your trial. Time is short and exceedingly fleeting, and your trial will come to an end. God will not slacken His hand from His flock which He bought with His precious blood. He will not leave it entirely in the control[42] of a wolf. But, my sons, even if it should happen that the cursed tyrant will rule over our empire for some time to chastise us for having sinned,

40. Lit. his flock.

41. Lit. he throws a voice.

42. Lit. hands.

عدده حسمحده ؛ هدد كم مدهم ابحد لم ه, ابهده سدهده
ابح لم مده حدهمع. مكمدزا حمحه مسحا حمده. نكحسا
حلم ,معلم لم هده هحلحمده. نسعه مسا معهضبه مجلم
محصح مكمنم هدحدد هدمكمعده مصلمة مسهم لح مهمنم
5 همل مده سدهضحه. ددند مسلمهم محلحل همل مده
مسحمتمه همحمدنحده كم هلمح هدة همحلحل سلحم. ابهد حد
مدهمكم همكحدا مدهعد مدهم. مهدد مسسعضه همحدسما
:مهمحسما شسلاه مهلمسا مهم شحد همهمحه. محضح هلحم
محلم مكمل مح همهمده ؛ محمهدحسما مكمحم شمهضلحمه
10 مسه. مدكحده همحده همهلمح مدهم هحسه: محمهدلمحسحا
.لمحهح مكلم همحدنحده ؛ محضحده همحسلمحه مهم مد
ابحلحه ؛همل محمدده مهمكتهم مهمعسم ملم هند حلم سهمد
مكلم ممسلمهممه هحدا مصحممد مكحلم همل مده
لمحهم حده. مسحدنا مكسه شحلا مهمهمهم كم. مسلمهضح
15 حمحدا مكم مكمل هحمحد ,مسحدنا مكضا حد مسحدا لمعل
.مهمكحم مهمهمه مكمل لمحمهمحما ,هحمم: مهمحتهم لح مل
هم مهمحدا مدمح مكحم. شهلل مكحده مكحد شد ملم مدهه
مهملمكحد. نكحصحه مكسا مهمهكمكم لح محمه حد. نكحتحه مكحم
مكبا كم. مهمحدا مكمه معلم مهلل معده ابه مهمكتهم
20 حد همل مده مهمهم مكتحسه مكضلا سهمه مهمحدا مكمحه
ندهم ابح مكمل. مسلمسه مكضحل همسه همحتمه مصحسمه
مكلما مهم. مهمحد لح لمحمسا مل هلم مكمحسهه. معلم لمهمحا
ابح مل ندحمحسهم مكملمه مل لمعمه. ابحا حلم مكحا ابح 25
.مل مكحا مدهمه مصحدد. مهمحتحد مدمم مسلم مكهتم
حلما مده ابح حمم. مكمل ,حدمح ابحلح مل عضم ملم
.معلمسا لح همحدنحا ؛ همحلحم لح مكمل مسهلم لمهمحا مكحا

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let it be faithful and true for us, that not long after its beginning,[43] its completion will draw near. God has never withdrawn His gaze from His Church, but even when during the time of His chastising He did not redeem it in the time of its trial, His eyes were upon it at all times for good. Therefore, you should not quiver or tremble on account of the paganism of this tyrant who is exalted and elevated today, who will perish tomorrow and be no more, and whose remembrance will be lost and annihilated.

But the memory that we have obtained in Him is strong in our martyrdom. Therefore, it was never said (for us) in creation to be happy so and to rejoice as Perfect and True Ones when trials unavoidably come upon us. Like good gold which reveals its stunning beauty in a crucible, and those who see it admire it, so too are the Perfect Ones tested in the crucible of temptations. The True Ones are recognized by means of the trial of their endurance. Without contest, victory, and persecution, there is neither crown nor triumph."

"The Perfect Ones are praised by the testing of their steadfastness. They achieve victory when they have won at the end of their course. Being called an athlete[44] does not praise the athlete, if he does not show proof of his strength in the struggle. It is so with regard to the Christian and his Christianity. If he does not show proof of his steadfastness in his torments."

"Let us hear what the apostle Paul says: 'Tribulation produces patience in us, and patience (produces) experience, and experience (produces) hope. And hope causes no one to be ashamed' [Rom 5:3-5]. Therefore, like persons who are certain and confident that they have hope that will not shame (them), remove from yourselves idleness, laxity, and despair.[45] Make war[46] with sin and break its pricks. Fight with idolatry and weaken its force with the spiritual arms that you have acquired."

"Strength suits you, and vigor fits you. You have learned the athlete's procedure from the foundation of the Church, the head of the Apostles, and you have contradicted the refutations of the struggle. Because you are clad in a righteous breastplate, and your mind is girded with spiritual armor, the Devil will never be able to wrest victory from you. However much he exerts himself to fight you,"

43. Lit. at the end of its beginning.

44. Lit. the name of his athleticism.

45. See: ܨܡܝܟܝܟ *SL* 1327, mng. 5b.

46. See: ܬܓܘܡ *SL* 319, mng. 3b.

ایک شبانہ محمدیہ۔ آج مبارکہ مکرمہ نور بیگم مکان
اور مکان کی مبارکباد دینے آئی ہیں۔ مبارکہ بیگم
بھی، مبارکہ خانم خاص طور۔ مبارکہ بیگم بلند، صورت خوبصورت مکان
کی۔ مبارکہ کے سامنے مکان بھی بہت چھوٹا نظر آتا ہے۔ مبارکہ
اور مکان کی تعریف کرتی ہیں۔ شبانہ خانم بھی اپنے مکان کی
تعریف کرتی ہیں۔ مبارکہ بیگم: مکان تو بہت اچھا ہے۔ مبارکہ
بیگم، بھی۔ مبارکہ خانم، بھی۔ مبارکہ بیگم، بھی۔ مبارکہ
بیگم، بھی۔ مبارکہ بیگم: مکان تو بہت اچھا ہے۔ مبارکہ
بیگم، بھی۔ مبارکہ بیگم، بھی۔ مبارکہ بیگم، بھی

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"victory will be wrested from him. Yet more than ever he goes on deceiving with his guiles. He is an impudent athlete who is shameless. Though guilty, he still fights and never ceases his strife. He fights with the Strong and the True One by means of enticement, and he struggles with them with alluring devices. Like a victor, in order to steal from them the grace of Christ by execrating their weakness,"[47] he overpowers the weak, the feebleminded, and those who of their own free will were weak in their combat.

"Awake, then, my brethren. Retain (your) faith. Be strong and firmhearted. Do not become lax before the Devil, your adversary, so that he will overpower you. He is a base wrestler with those whose faith is firm and whose love is strong with God, their creator. Whenever he fights them, the True Ones execrate him by their victory, not fearing and trembling at the tortures and the torments which he causes them to suffer at the hands of the pagan kings and the wicked judges. As for, us also, my children, let us be vigilant, and prepared for a good martyrdom for the Messiah's sake. Let us not be slack in our strong struggle. Just as he who is physically strong and mentally courageous delivers his body to blows during wars and the time of battle, he oftentimes delivers himself unto death in order to obtain a victorious crown and a glorious name."

"As mighty and courageous men, it also befits us in this manner to be the first in combat and novices[48] for struggle. It is also fitting that just as we were placed first at the top position which was given to us by Simeon Peter, let us, thus, be earliest in martyrdom for Christ, which is given to us for all time. Let us be a good example and a fine model for the believers and the True Ones who desire the exalted level of martyrdom. Let us give a good model of our endurance to the other churches located in our land. That is the truth and the justice. My brethren, just as Simeon Peter has placed us to be partners with Him in the chiefdom and in the election,

47. See: ܚܢܨ *SL* 1095, mng. b.

48. See: ܥܒܝܕܢܨ *SL* 1602, mng. 3.

ܟܠܡܐ: ܡܗܬܝ ܟܝ <ܐ>{ܐ}ܦܬܐ ܕܐܦ ܟܡܐ. ܡܗܝܟ ܡܢ ,ܡ ܟܠܡܐ
.ܥܒܝܕ ܬܘܒ ܐܡ ܟܣܐ ܕܐ. ܫܡܥ ܟܐ ܟܬܒܘܟ ܐܢ ܐܡ
ܟܝܢܐ ܐܢ ܟܐܠܬ ܒܐ. ܡܥܐܝܟ ܟܝ ܟܠܥ ܐܢܟ ܠܡ ܫܐ
ܒܝ ܠܥܡ ܫܐ. ܐܡܟ ܥܒܝ ܡܗܝ ܝܐ ܟܬܘܩܐ ܟܥ ܩܐ
<ܐ>ܢܟ ܒܐ ܐܡܠ ܟ<ܐ>{ܩ}ܐ ܫܐ ܐܡܟ ܡܟ ܝܐ ܡܝ 5
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.ܐܡܟ ܟܐ ܟܥ ܐܐ ܐܡܐ ܐܡܗ ܐ ܟ ܐ ;ܐ
ܟܠܡܐ. ܥܐܠ ܥܒܫ ܐ ܐ ;ܐ ܟ ܐ ܟܥ ܐ ܐ 10
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so let us also be partners in the suffering of His death and in the powerful struggle of His crucifixion. Let us not only be partners in His (own) pains, but also in the pains of his Lord. This is what Saint Paul said: ‘If we are his partners in his suffering, we are also his partners in his consolation’” [2Cor 1:6].
“It is fitting for disciples[49] to emulate their masters. That head of the disciples also emulated his master and asked to be crucified head downwards.[50] His Lord’s death was so dear to him that he asked to kiss the bottom part of his crucifixion during his death. We ought to emulate this spiritual merchant who is very rich in good works, abundant and perfect in righteous occupation, and who holds the keys of the Universe.[51] He is trusted in the divine treasure house, and he is declared blessed.[52] His seat is promised, and his promises are praiseworthy. He did not become weary in acquiring all these things or undertake to rest from his labor. He was not eager for the things that he bought, but he pursued those things that he had not acquired.
It is fitting for a person to envy these Upright Ones, who, having been upright, acquired the Kingdom of Heaven by means of the profit of the silver and the talents with which they had been entrusted, and they had guarded the trust of its interest of the one who invested it. They profited for themselves something that “the eye has not seen, and the ear has not heard, and which has never entered into the heart of a man” [1Cor 2:9].
Furthermore, when the blessed Eusebius wanted to recite[53] something about his teaching, Epanetus, the deacon, of his own accord said to him: “My father, be silent[54] now and be concerned with your combat. Rouse yourself from sleep and instigate combat. Your old age has now merited the highest rank of martyrdom.”
The divine saint was happy in his soul with these things that he heard. He looked dearly upon this deacon and asked him, saying: “My son, what is your message? Tell me.”
Epanetus, the deacon, answered him: “I had just happened to be at the outer door

49. See: ܬܠܡܝܕܐ *SL* 1650.
50. I.e. Peter who was crucified upside down. See: Eusebius, Church History III.1.
51. Lit. of the upper and the lower part. Cf. PSm 3860, and in a magic bowl: ובשמיה דאישו דכבש רומא ועומקא בוקיפיה DJBA 1065, s.v. רומא.
52. See: ܒܪܟ *SL* 514, mng. 3c.
53. See: √ܫܒܚ pe. *SL* 863, mng. 1g.
54. Lit. make your speech silent.

ܟܬܒ ܫܡܥܘܢ ܒܪ ܩܘܣܡ ܐܦܝܣܩܘܦܐ ܕܒܝܬ ܟܪܟܐ ܕܫܒܐ ܘܐܬܐ ܠܡܕܝܢܬܐ ܕܐܢܛܝܘܟܝܐ
ܥܡ ܟܠ ܐܚܝܢ. ܟܬܒ ܠܗܘܢ ܐܓܪܬܐ ܕܫܠܡܐ, ܡܫܬܠܡ ܠܗܘܢ: ܫܠܡ ܠܟܘܢ ܐܚܝ ܟܠ
ܟܠ ܡܕ ܕܐܝܬ ܠܟܘܢ ܒܫܠܡܐ ܕܐܠܗܐ ܐܒܐ ܘܒܪܝܫܥܐ ܕܟܠ ܒܪܝܬܐ ܘܒܫܘܠܛܢܗ
ܕܐܠܗܐ ܐܒܐ ܘܒܪܝܫܥܐ ܕܟܠ ܒܪܝܬܐ ܘܒܫܘܠܛܢܗ ܕܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝܐ ܕܐܬܐ
ܠܡܕܝܢܬܐ ܕܐܢܛܝܘܟܝܐ ܘܒܟܠ ܐܬܪ ܘܐܬܪ ܕܐܝܬ ܒܗ ܫܠܡܐ ܘܚܝܐ ܘܢܥܡܬܐ
ܘܚܢܢ ܐܦ ܟܕ ܫܡܥܢ ܕܐܬ ܠܟܘܢ ܐܓܪܬܐ ܕܫܠܡܐ ܘܚܝܐ ܘܢܥܡܬܐ ܕܐܠܗܐ ܐܒܐ
ܘܒܪܝܫܥܐ ܕܟܠ ܒܪܝܬܐ ܘܒܫܘܠܛܢܗ ܕܡܫܝܚܐ ܒܪ ܐܠܗܐ ܚܝܐ ܕܐܬܐ ܠܡܕܝܢܬܐ
ܕܐܢܛܝܘܟܝܐ ܘܒܟܠ ܐܬܪ ܘܐܬܪ ܕܐܝܬ ܒܗ

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of the church, concerning an action of Your Holiness, and one of the emperor's soldiers, named Adocetus, asked for 'your holy angel'. As I learned from those who were with him, he is one of the tyrant's assistants. There were distinguished persons and ten of the sinful priests with him. The emperor's gifts and presents for Your Holiness were in their hands, and the tyrant's unsheathed saber was in Adocetus' hands. He wished to enter the outer door of the church, but I did not permit him. I had him arrested by the guards at the gate until Your Holiness could resolve these issues. I was astonished at how this sinful servant could have borne (the sins) himself. He was neither angry nor irate at what I had done to him. Neither did he try to enter when he learned of our will. Behold, he still awaits your command."

When the blessed Eusebius heard all these things, he was neither frightened, nor was he afraid. He longed for and desired when the door of martyrdom would be opened for him. He declared that "they who had merited this gift shall always be blessed." When he read their testimonies and meditated on their victories, his mind was very happy and joyous. A feeling in his mind quickly concerned him regarding those in his flock who were still recent converts,[55] not knowing how they would act in their struggle. When he saw his flock grieved and suffering, he moved his hand and made the sign of the cross[56] to all the ecclesiastical clergy, to the men and women, and assuaged[57] and comforted them, saying: "My children, take heart, and do not fear! Remember that I have spoken these words to you. Emulate me, for I am a man more than ninety years old. When one is thirsty, one longs for cool water. I[58] thirst and pray that I should be the first born of the struggle and the eldest of our persecution, and that the persecution of the Christians will begin and end[59] with me. May the wrath of justice remain with me, and may God be reconciled with His people. But you, my children, show a good will to God, and be ready and prepared for a good martyrdom"

55. Sy: ܠܝܬ ܠܗܘܢ ܝܕܥܬܗܘܢ ܚܕܬܬ ܗܘܬ lit. their learning was still fresh. See: ܝܕܥܬܐ *SL* 1630, mng. 1.

56. See: √ܨܠܒ *SL* 504, mng. 1e.

57. See: √ܫܠܡ pe., *SL* 769, mng. 1.m.2.

58. Lit. My soul.

59. On √ܫܠܡ pe. w. ܫܠܡܬܐ and ܫܠܡܐ, see: *SL* 924, mngs. 25, 26.

ملحنا مثله كم سده ماهنصبا مزيحه لحكم. مهدد
<ar>دمه. معيه ملحكم لكم مدم لمعد. وحكمزدم مصعد
كم هعلنا ملمه، مصوهم مزيكم، مصحنصبه كم مد نيم
مبتحمد كم مزهمد. نجنيم معيم مصح هنده. مصحد علمه
5 .ماهنصبا مقيد ملحنا مهصمحه ، دمسنيم لحد. مهلمنا
هج ي. مكمعه مد مزيكم مصنم. وحكمزدم، مصنيم لحد
.مل هصم ملم مهدد مقيد مبتهم كم وحل لحدد نمد
هنمهم. ملمت ماهنصبا معلم مد مصلح نمد مبتهم، نكمد
مكم. مبعضت لجم مقصدد. نهملمنا مبتحد مقمت مد
10 كم لحدد، نمهنم مكمم. مل هنمعد علمت لا ، مد هصمهنم
مصحمدم مد مقحكم. مهتمحكم لمحتد نمد مدمه. ممت ي حكم
مدم مدهمه. تمهنم مد حمهنم مل. نجملت علمه حضع مد
مكحكم. مهاندتحدد مقيم مل مهجهم، هصمد. مدمده نمد
15 هكمم. مهصمحه مزمل دمعد علمل: لمعلت مدم حمم نمد
حكم مدد. دمسنيم تمنت لا نمهنم ، دمهمدنمجمت مدمه مزمد
مدم ه ممي نمل، نمهمد مقم مقيمت مسمحد نمدد مدمه مزيد
مكلم مهصمحنصت مدمه هنمد علمه لكم. مسمحنت لمعلم مجمه
لمعضد مقصمه. مدمه مهجه مكمد ، دمسنحكمهم لمحتد مدمه
20 .مجمعده مزيحصد. مهصمحنصل هنم مدد ، دمسنح كم مت
.مجتلم مزيحكم. مهاندد مصمه ملحل نمهمده مزيمه نمده
مكم مدد مصحلهمه. ، دمم نجمده ، مده مصمد. ، دمسلت مكمه
هنمد ح مزيمه. ، مصحصه هللم مكم علمند مزيحهمده ، مكمنم
مزيمه مجتلم مده ، نجل كمده معضد مقم ، مده ، مد ، مد مكم
25 مدمده مقصده مقمد. نجل كمده معضد مقم ، مد ، مد مكم
مزيمه مجتلم مده ، نجل كمده معضد مقم ، مد ، مد مكم
مكحكمه مزيمه ح مصمد. مجمعنزنز مصعمله مقمد ، مد مزيحت
مجزيمد. مهاندحد هنم ، مد مصهم ح مصمد. مجمعنزنز{
مد ، مكم مجمد ، مده مد ، مده ، مد مكم. مجمد مهلمه
مقمد لحد مهكم مهاندحد مجملكمه مزيمد مدمه. مجملمه

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"for the sake of Christ. If it is His will to act in His mercy as He is accustomed, and the difficult time will pass over His Church, your good wish will be accepted as it is. If, however, my children, He feels right that His rod should be powerful for our chastisement, we should not refuse chastisement, lest we be found to be strangers and not children. As the blessed apostle said: 'If we have no chastisement, we are illegitimate and not children' [Heb 12:8]. Like a father who chastises his children, God chastises the one whom He loves."

While he encouraged his flock with these comforting words, Protonas, the guardian of the door of the church, entered to hasten[60] him, saying to him: "Julian's minister, Adocetus, has sent (the following message) to Your Holiness, by means of your servant: 'If you desire[61] for me to let you hear those matters between us for which I was sent to speak to you, then command us to enter into your presence. If, however, you wish (it to be) in the presence of this crowd assembled here, I will honor[62] your old age as I was commanded. However, that also depends upon you, so inform me of your desire."

The blessed Eusebius said to those who were with him: "My children, the Impure Ones[63] shall not enter and tread in the Lord's house. Let us prepare ourselves[64] to go out towards them, the more so, because of the crowds of the city, to learn what the Abominable One wants, and what things have been contemplated against our people and our Church. We will give him a reply by way of his messenger which is appropriate to his madness, according to those things which he has sent to us."

When the good shepherd prepared to go out of his church, all of this flock followed him.[65] Like a general at the head of his unit, he went at the head of the ecclesiastical clergy. Those who accompanied him and came out of the church with him, a crowd of men and women of about 1,930 people, were of one soul and one mind. His mind was happy, and he rejoiced at the assembly of his church, and, especially, that they had acquired a firm purpose.[66] He blessed them and praised their Christianity.

When the blessed shepherd and his flock arrived

60. See: √ܫܠܡ quad. *SL* 154, mng. 2.

61. Lit. if there is a desire to Your Wisdom.

62. See: ܡܫܦܚ *PSm* 1624, mng. 1.

63. Sy: ܡܪܚܩܬܐ ܕܠܐ ܢܥܠܘ ܒܥܠܡܐ ܕܡܪܝ. For the separation of a genitive phrase by an external element, see: Nöldeke 1904:§ 208.

64. See: √ܬܗܐ pe, *SL* 565, mng. 1.m.2.

65. See: √ܗܠܟ pe. *SL* 26, mng. 23.

66. Lit. the solid idea that they had acquired.

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at the outer door of the church, as if by the grace of God, a beautiful radiance was poured out over[67] the blessed Eusebius' face. His appearance was like that of an angel, so much so, that when Adocetus saw him, he was greatly astonished and was amazed at his appearance. As if speaking to a kind(?)[68] father, he questioned him, saying: "Are you Eusebius, who has become the commander and the leader of the Christian people?"

That holy and saintly man of God replied to him frankly with great strength, saying: "If you wish something, I am, verily, the least of the Messiah's apostles."

Adocetus said: "If you wish, we desire the glory of your old age. Because of your wisdom and your illustrious intelligence, we do not wish to diminish as much as possible anything from your honor. But Julian, the eternal emperor, holds the sovereignty of the world. As an educated and wise man, pure in his limbs and holy in thoughts, the chief of the priests approaches you to serve God all the days of your life. By means of the illustrious priests of Zeus and Apollo, he has sent to you the priestly vestments to serve and delight the gods. As the head of our realm and the priest of the gods, His Majesty's letter was first sent to you, so that you might believe our words, from which you may know what goodwill he has toward you."

He held out (his hand) and gave him the Abominable One's letter. He received it from him as a man who knew what was incumbent upon him to do.

The following was the text of the letter which the tyrant sent to him:

"Since for a long time we have accepted the experience of your erudition and the thoroughness of your knowledge, if you will quickly restrain yourself[69] and help yourself, it will neither be our desire to detract from your honor, nor to diminish anything of your greatness. It does befit us to thrust aside from us people who are sound in their knowledge and enlightened in their intelligence with regard to various reasons of transgression, when they can help us by means of their knowledge in imperial matters or in affairs which are necessary for the gods. We have looked into the matters

67. See: √1# ܨܚܐ etpe. *SL* 926, mng. 1.

68. Text: ܚܣܝܕܐ lit. sweet.

69. See: √ܝܬܪ af. *SL* 323, mng. 6.

.ܡܫܡܫ ܡܫܚܬܐ ܟܝ ܫܡ. ܡܫܬܐ ܡܝܢ ܡܟܝܠ ܡܫܚܝܢܐ
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“with our mind’s enlightened eyes, and we were able to recognize that our empire cannot be strong if pardon is not granted to sinners.[70] If we begin[71] to avenge and pursue (them), few will remain in it. We have disregarded many things, but we demand from everyone only this one necessary thing, [viz.] that from now on the gods should be worshipped; that their temples should be (re)opened; that their altars should be (re)built; and that no one should deprive them of their sacrifices and offerings.”

“The old things have passed away, and we wish to bring about a renewal of things, so that a person should understand by himself, worship, and honor the immortal gods whose compassion was abundant even toward those who have denied their glory. Oh, educated and wise one ! Why are you angry at these things? You have no contact with sinners in these matters. You are a man of knowledge and you never...[72] instead of peril of transgression when you lead...[73] but you turn whichever way they point for you and obey their leaders. Even though the administration of the emperors who preceded me may have been confused, necessity has compelled us to obey their command, to follow their will, and to imitate their error. This is (the reason) that wise people will give their will to ephemeral leaders. It is sufficient to know and to see (from) these matters and from the hint of our letters which I have written to you, what our intention is. Our mind is not attached to the corrupt mind those of the House of Constantine, who without knowledge consented to the madness of the Galileans and followed their erroneous belief. Although they were superior to them in greatness, richer in knowledge, and more enlightened in understanding, people who could regulate worldly confusion by their wisdom, they annulled the commands which the previous emperors had imposed, changed their laws, and confused their arrangements. If the will of those who astonished the world with their strange desires was not maintained after the deaths of those who confounded the beautiful rules and the commands of the emperors who preceded them, and in their pride they rejected idol worship, who will maintain

70. See: ܡܚܢܒܚܬܢܟ *SL* 872, mng. 2.

71. See: √ܥܒܕ pa. *SL* 1596, mng. 26.

72. Text: ܗܡܟܡ ܗܬܟ.

73. Text: ܚܕ ܚܡܟܡ ܗܬܟ.

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"their will after their death? Their insanity should not seize your mind, lest you be diminished from your glory and be lowered from your greatness. I have previously written this to you. Why, then, do you trouble me with many (details)? You are not a child who lacks enticement. As to the breadth of your knowledgeable matters, I say to you, as to an intelligent man who has become the head and commander over the entire Christian people, Our Majesty's first letter has been sent to you as a man upon whom all the reverence of the Nazarenes is placed. It does not escape our mind, that if you will obey our commandment with good will and return to idol worship, all the people will follow you without delay. You will gain the lives of your people by your obedience, and Our Majesty will also be spared the shedding of much blood. Indeed, we desire neither the loss of our realm, nor even the lessening or diminishing of the number of our armies. You will give Our Majesty a great gift when you will do this. We are also prepared in return for this to render many favors. I will make you a chief and a commander for your whole life. I will appoint you as a minister and chief priest to the holy gods who love saints like you. You shall be admitted to the mystery of the gods. You shall know the ancient secrets. You shall also know the things to come in the future. You shall reach divine birth, renew your old age, and rejuvenate your white hairs. More than anything, you will be adopted[74] by grace as the son of the gods. You will be initiated into Our Majesty's mysteries as a member of the divine mysteries. As the treasurer of the immortal gods, I shall entrust into your hands all of the treasures of the churches. Behold, in accordance with your high status, so that you should believe my words, and so that my promises should be fulfilled,[75]I have sent to you ten illustrious priests of Zeus and Apollo to fulfill those things that we have written to you. We have commanded them on all matters. May the gods, the helpers of the world, stir up the helpful thought in your mind to aid your soul to find grace in Our Majesty's sight."

After the Abominable One's message was read before

74. See: ܣܒܒܚܢ *SL* 1005, mng. 4.

75. See: √ܥܙܪ pe. *SL* 1612, mng. 2b.

ہوتا ہے۔ اس کا جواب یہ ہے کہ جو شخص اپنے آپ کو ہر طرح سے
بہتر سمجھتا ہے اور اپنے آپ کو ہر طرح سے بڑا سمجھتا ہے اور
اپنے آپ کو ہر طرح سے اچھا سمجھتا ہے اور اپنے آپ کو ہر طرح
سے بڑا سمجھتا ہے اور اپنے آپ کو ہر طرح سے اچھا سمجھتا ہے
اور اپنے آپ کو ہر طرح سے بڑا سمجھتا ہے اور اپنے آپ کو ہر
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ہر طرح سے بڑا سمجھتا ہے اور اپنے آپ کو ہر طرح سے اچھا
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بڑا سمجھتا ہے اور اپنے آپ کو ہر طرح سے اچھا سمجھتا ہے اور
اپنے آپ کو ہر طرح سے بڑا سمجھتا ہے اور اپنے آپ کو ہر طرح
سے اچھا سمجھتا ہے اور اپنے آپ کو ہر طرح سے بڑا سمجھتا ہے
اور اپنے آپ کو ہر طرح سے اچھا سمجھتا ہے اور اپنے آپ کو ہر
طرح سے بڑا سمجھتا ہے اور اپنے آپ کو ہر طرح سے اچھا سمجھتا
ہے اور اپنے آپ کو ہر طرح سے بڑا سمجھتا ہے اور اپنے آپ کو
ہر طرح سے اچھا سمجھتا ہے اور اپنے آپ کو ہر طرح سے بڑا

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the people of the whole city, Adocetus commanded those priests to enter in their priestly vestments and to offer the blessed Eusebius the gifts which Julian, the tyrant, had sent through them, (which included) abundant gifts worthy of an emperor, priestly service garments, splendid and exquisite royal garments, a suitable (?) crown - the entire outfit and garb of the high priesthood.

The divine saint did not look at the Impure One's gifts, turned his face away from them, and mocked them and the one who had sent them. He rebuked the sinful priests, saying: "May Christ rebuke you and your father, the Devil, whom you serve. Depart, and say to this madman who has sent you that he - together with his gifts - should go to perdition!', which was said to Simeon, his equal, by that divine Apostle, chief of the disciples. You, also, sinful priests of idolatrous temples,[76] who by your insane machinations have deceived the simple ones and have led astray the guileless ones! Through your insane machinations, destruction will suddenly attack you at a time when you do not know it, and at an hour when you do not expect it. Punishment with justice will be exacted from you, and the wiles which you have whispered will rise upon your head. When the report of your destruction will reach his ears, the tyrant who has sent you will be surprised and astonished."

Adocetus, himself, was amazed and vexed at these words, but, for the purpose of his undertaking, he still felt it necessary to remain calm with him, saying: "Oh, father, you have truly not desired our honor as we have desired your honor. Is this justice for the one who holds the world's power, the victorious eternal emperor, who has placed you in his letters as his equal, and out of respect for your old age, has sent you gifts like to a good father? You have stoned him in your pride as with stones with painful and scornful words. You should know that I am absolved from your blood, but I will rightfully fulfill those things which I have been commanded."

The tyrant drew his sword, brought it unsheathed close to Eusebius, and said to him: "The emperor gives these two things which you see for your preference."

76. See: سمحخـه *SL* 420, mng. 3.

ربنا ءاتنا من لدنك رحمة وهيئ لنا من أمرنا رشدا ۝١٠ وإذ
اعتزلتموهم وما يعبدون إلا الله فأووا إلى الكهف ينشر لكم
ربكم من رحمته ويهيئ لكم من أمركم مرفقا ۝١٦ وترى
الشمس إذا طلعت تزاور عن كهفهم ذات اليمين وإذا غربت
تقرضهم ذات الشمال وهم في فجوة منه ذلك من آيات الله
من يهد الله فهو المهتد ومن يضلل فلن تجد له وليا مرشدا
۝١٧ وتحسبهم أيقاظا وهم رقود ونقلبهم ذات اليمين وذات
الشمال وكلبهم باسط ذراعيه بالوصيد لو اطلعت عليهم
لوليت منهم فرارا ولملئت منهم رعبا ۝١٨ وكذلك بعثناهم
ليتساءلوا بينهم قال قائل منهم كم لبثتم قالوا لبثنا يوما أو
بعض يوم قالوا ربكم أعلم بما لبثتم فابعثوا أحدكم بورقكم
هذه إلى المدينة فلينظر أيها أزكى طعاما فليأتكم برزق منه
وليتلطف ولا يشعرن بكم أحدا ۝١٩ إنهم إن يظهروا عليكم
يرجموكم أو يعيدوكم في ملتهم ولن تفلحوا إذا أبدا ۝٢٠
وكذلك أعثرنا عليهم ليعلموا أن وعد الله حق وأن الساعة
لا ريب فيها إذ يتنازعون بينهم أمرهم فقالوا ابنوا عليهم
بنيانا ربهم أعلم بهم قال الذين غلبوا على أمرهم لنتخذن
عليهم مسجدا ۝٢١ سيقولون ثلاثة رابعهم كلبهم ويقولون
خمسة سادسهم كلبهم رجما بالغيب ويقولون سبعة وثامنهم
كلبهم قل ربي أعلم بعدتهم ما يعلمهم إلا قليل فلا تمار فيهم
إلا مراء ظاهرا ولا تستفت فيهم منهم أحدا ۝٢٢ ولا تقولن
لشاي إني فاعل ذلك غدا ۝٢٣ إلا أن يشاء الله واذكر ربك
إذا نسيت وقل عسى أن يهدين ربي لأقرب من هذا رشدا
۝٢٤ ولبثوا في كهفهم ثلاث مائة سنين وازدادوا تسعا
۝٢٥ قل الله أعلم بما لبثوا له غيب السماوات والأرض
أبصر به وأسمع ما لهم من دونه من ولي ولا يشرك في
حكمه أحدا ۝٢٦ واتل ما أوحي إليك من كتاب ربك لا
مبدل لكلماته ولن تجد من دونه ملتحدا ۝٢٧ واصبر نفسك
مع الذين يدعون ربهم بالغداة والعشي يريدون وجهه ولا
تعد عيناك عنهم تريد زينة الحياة الدنيا ولا تطع من أغفلنا
قلبه عن ذكرنا واتبع هواه وكان أمره فرطا ۝٢٨ وقل الحق
من ربكم فمن شاء فليؤمن ومن شاء فليكفر إنا أعتدنا
للظالمين نارا أحاط بهم سرادقها وإن يستغيثوا يغاثوا بماء
كالمهل يشوي الوجوه بئس الشراب وساءت مرتفقا ۝٢٩
إن الذين آمنوا وعملوا الصالحات إنا لا نضيع أجر من
أحسن عملا ۝٣٠ أولئك لهم جنات عدن تجري من تحتهم
الأنهار يحلون فيها من أساور من ذهب ويلبسون ثيابا خضرا
من سندس وإستبرق متكئين فيها على الأرائك نعم الثواب
وحسنت مرتفقا ۝٣١ واضرب لهم مثلا رجلين جعلنا لأحدهم
جنتين من أعناب وحففناهما بنخل وجعلنا بينهما زرعا
۝٣٢ كلتا الجنتين آتت أكلها ولم تظلم منه شيئا وفجرنا
خلالهما نهرا ۝٣٣ وكان له ثمر فقال لصاحبه وهو يحاوره
أنا أكثر منك مالا وأعز نفرا ۝٣٤ ودخل جنته وهو ظالم
لنفسه قال ما أظن أن تبيد هذه أبدا ۝٣٥ وما أظن الساعة
قائمة ولئن رددت إلى ربي لأجدن خيرا منها منقلبا ۝٣٦
قال له صاحبه وهو يحاوره أكفرت بالذي خلقك من تراب
ثم من نطفة ثم سواك رجلا ۝٣٧ لكنا هو الله ربي ولا أشرك
بربي أحدا ۝٣٨ ولولا إذ دخلت جنتك قلت ما شاء الله لا
قوة إلا بالله إن ترن أنا أقل منك مالا وولدا ۝٣٩ فعسى
ربي أن يؤتين خيرا من جنتك ويرسل عليها حسبانا من
السماء فتصبح صعيدا زلقا ۝٤٠ أو يصبح ماؤها غورا فلن
تستطيع له طلبا ۝٤١ وأحيط بثمره فأصبح يقلب كفيه على
ما أنفق فيها وهي خاوية على عروشها ويقول يا ليتني لم
أشرك بربي أحدا ۝٤٢ ولم تكن له فئة ينصرونه من دون
الله وما كان منتصرا ۝٤٣ هنالك الولاية لله الحق هو خير
ثوابا وخير عقبا ۝٤٤ واضرب لهم مثل الحياة الدنيا كماء
أنزلناه من السماء فاختلط به نبات الأرض فأصبح هشيما
تذروه الرياح وكان الله على كل شيء مقتدرا ۝٤٥ المال
والبنون زينة الحياة الدنيا والباقيات الصالحات خير عند
ربك ثوابا وخير أملا ۝٤٦ ويوم نسير الجبال وترى الأرض
بارزة وحشرناهم فلم نغادر منهم أحدا ۝٤٧ وعرضوا على
ربك صفا لقد جئتمونا كما خلقناكم أول مرة بل زعمتم ألن
نجعل لكم موعدا ۝٤٨ ووضع الكتاب فترى المجرمين
مشفقين مما فيه ويقولون يا ويلتنا مال هذا الكتاب لا يغادر
صغيرة ولا كبيرة إلا أحصاها ووجدوا ما عملوا حاضرا ولا
يظلم ربك أحدا ۝٤٩ وإذ قلنا للملائكة اسجدوا لآدم
فسجدوا إلا إبليس كان من الجن ففسق عن أمر ربه أفتتخذونه
وذريته أولياء من دوني وهم لكم عدو بئس للظالمين بدلا
۝٥٠ ما أشهدتهم خلق السماوات والأرض ولا خلق
أنفسهم وما كنت متخذ المضلين عضدا ۝٥١ ويوم يقول
نادوا شركائي الذين زعمتم فدعوهم فلم يستجيبوا لهم
وجعلنا بينهم موبقا ۝٥٢ ورأى المجرمون النار فظنوا أنهم
مواقعوها ولم يجدوا عنها مصرفا ۝٥٣ ولقد صرفنا في هذا
القرآن للناس من كل مثل وكان الإنسان أكثر شيء جدلا
۝٥٤ وما منع الناس أن يؤمنوا إذ جاءهم الهدى ويستغفروا
ربهم إلا أن تأتيهم سنة الأولين أو يأتيهم العذاب قبلا
۝٥٥ وما نرسل المرسلين إلا مبشرين ومنذرين ويجادل الذين
كفروا بالباطل ليدحضوا به الحق واتخذوا آياتي وما أنذروا
هزوا ۝٥٦ ومن أظلم ممن ذكر بآيات ربه فأعرض عنها ونسي
ما قدمت يداه إنا جعلنا على قلوبهم أكنة أن يفقهوه وفي
آذانهم وقرا وإن تدعهم إلى الهدى فلن يهتدوا إذا أبدا
۝٥٧ وربك الغفور ذو الرحمة لو يؤاخذهم بما كسبوا لعجل
لهم العذاب بل لهم موعد لن يجدوا من دونه موئلا ۝٥٨
وتلك القرى أهلكناهم لما ظلموا وجعلنا لمهلكهم موعدا

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"Which one of the two do you choose for yourself? Either the emperor's gifts, and you will fulfill his will. Just as you are now, also, head of all of the bishops, he will make you head and commander over all of the priests of the gods, or this sharpened sword. It is of your own free will. Also now, take heed what answer you will respond to the emperor who has sent me to you."

The divine saint was pained inside of himself and said to Adocetus: "I am truly ashamed of you, that you call the madman an emperor and not, moreover, a tyrant, one who has left God, his creator, and has bestowed admiration (of idols) upon his creatures.[77] The madman has forsaken[78] His truth and has denied His faith. He has become furious and insane in the adoration of demons and in idol worship. What can we now say, except what the prophet said to God: 'We have been slain for your sake every day, and we have been counted as sheep for slaughter?'" [Ps 44:22].

(Eusebius) inclined his head before him for execution, and placed his neck to the sword, saying: "My son, draw near, and complete what you have been ordered." When Adocetus saw (this), he dreaded it, cried out, and shouted in a loud voice before the whole crowd of the city: "I have not been ordered to kill you. Rather, I was actually ordered to caution[79] you. Just as he holds the power of the world, he has sent by his letters to caution you. Since there is still room for pardon, you should restrain yourself[80] and help yourself. Here is his letter in your hands."

Zeal motivated the divine saint. He seized Julian's letter, tore it up, and cast its fragments to the wind. He turned and said to Adocetus: "As your lord has been torn from this first letter which he made, so may he be torn from (his) kingdom. May he have no success, and may he not prosper in the Roman Empire. But because he dared to be arrogant against God, his creator, his destruction will be outside of their realm. He abolished His worship and denied His religion. Though he knew full well[81] that all of His creatures were required to worship God, the Creator of All, he bestowed his worship upon demons and devils that did not have any truth in them, and which, like mad dogs, are eagerly awaiting the time when they will lick his blood at the time of his destruction. This

77. See: √ܬܪܨ pe. *SL* 366, mng. 10.
78. See: √ܟܚܫ pe. *SL* 931, mng. 5.
79. See: √ܙܗܪ pa. *SL* 973, mng. 4a.
80. See: √ܐܙܗܪ af. *SL* 323, mng. 6.
81. Lit. knowing and being certain to him.

مخصوص ہے۔ اس بحر میں کہا جاتا ہے کہ مرثیہ مسدس۔ مخلص
کا حامل ہے مرثیہ مرثیہ کہنا مشکل ہے: مسدس کی طرف مخلص
کا حامل مرثیہ مرثیہ کہنا مشکل ہے: مسلسل مرثیہ
جاتا ہے۔ اس اعتبار سے مرثیہ کی مکمل شکل مسدس ہے۔ مخصوص
ہوا۔ اس اعتبار سے مرثیہ کی مکمل شکل مسدس ہے۔ مخصوص 5
ہوا۔ اس اعتبار سے مرثیہ کی مکمل شکل مسدس ہے۔ مخصوص
مرثیہ۔ اس اعتبار سے مرثیہ کی مکمل شکل مسدس ہے۔ مخصوص
اس لیے مرثیہ مسلسل ہوتا ہے۔ مرثیہ کے ہیئت تجربہ
ہوتا ہے۔ مرثیہ کے ہیئت تجربہ کرنے والے شعرا نے مرثیہ 10
ہوتا ہے۔ مرثیہ کے ہیئت تجربہ کرنے والے شعرا نے مرثیہ
کی ہیئت میں تجربہ کیا ہے۔ مرثیہ کی ہیئت میں تجربہ
کرنے والے شعرا نے مرثیہ کی ہیئت میں تجربہ کیا ہے۔ اس
کی مکمل شکل مسدس ہے۔ مرثیہ کی ہیئت میں تجربہ کرنے 15
والے شعرا نے مرثیہ کی ہیئت میں تجربہ کیا ہے۔ اس
مرثیہ کی مکمل شکل مسدس ہے۔ مرثیہ کی ہیئت میں تجربہ
کرنے والے شعرا نے مرثیہ کی ہیئت میں تجربہ کیا ہے۔ اس
مرثیہ کی مکمل شکل مسدس ہے۔ مرثیہ کی ہیئت میں تجربہ
کرنے والے شعرا نے مرثیہ کی ہیئت میں تجربہ کیا ہے۔ اس 20
مرثیہ کی مکمل شکل مسدس ہے۔ مرثیہ کی ہیئت میں تجربہ
کرنے والے شعرا نے مرثیہ کی ہیئت میں تجربہ کیا ہے۔ اس
مرثیہ کی مکمل شکل مسدس ہے۔ مرثیہ کی ہیئت میں تجربہ
کرنے والے شعرا نے مرثیہ کی ہیئت میں تجربہ کیا ہے۔ اس
مرثیہ کی مکمل شکل مسدس ہے۔ مرثیہ کی ہیئت میں تجربہ 25
کرنے والے شعرا نے مرثیہ کی ہیئت میں تجربہ کیا ہے۔ اس
مرثیہ کی مکمل شکل مسدس ہے۔ مرثیہ کی ہیئت میں تجربہ
کرنے والے شعرا نے مرثیہ کی ہیئت میں تجربہ کیا ہے۔ اس
مرثیہ کی مکمل شکل مسدس ہے۔ مرثیہ کی ہیئت میں تجربہ
کرنے والے شعرا نے مرثیہ کی ہیئت میں تجربہ کیا ہے۔ اس

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“wage and payment will be rendered to those who worship and labor after demons.”
When Adocetus and those who were with him heard these things and saw what had taken place, they were astounded in their heart and rent their garments. They were greatly afraid because the imperial letter had been torn up. They threatened the divine saint and were unable (to decide) what to do to him. Firstly, because of the congregation of the church. Secondly, they did not possess an order for his execution. They angrily turned their faces from him, turned towards the chiefs of the city, and argued with them strongly, saying: “Men, citizens of Rome, know and see what you are doing. The [evil] taking place today in your city is not insignificant. Are you not bringing danger upon all of yourselves from what has occurred to you? With your (own) ears you have heard Eusebius’ abuse against the emperor and his blasphemy against the gods. With your (own) eyes you have seen the emperor’s letter being torn up. You were not personally grieved, nor did it pain you to demand (satisfaction) for the insult to the emperor and to the gods by this wretched unfortunate fellow who will shortly lose his life. As people whose lord’s letters were despised in your sight, you should justly exact an accounting from him. You scorned his orders and held in contempt the fear of his sovereignty. Since you have already found favor in his eyes and have been placed in his good graces, as to loving brothers and friends, he has written letters full of harmony to you, which proclaim peace, make the heart rejoice, and gladden the soul. You have already derided his sovereignty by not having demanded reproach for the letters which were torn up. If angry persons who were full of wrath and ready (to cause) destruction had letters sent to you like the imperial command, and like the ones which establish its rules, fear and trembling would already have fallen upon you by now. The letters of him who holds sovereign power”

مسلم مزمر حدد ململ نعمل مصفحه مصنعه مزمر ه
ممه: محمد ملمه وحلموزم ملم حمد حد. ٭.ملحمه
ممه. ممشمش ممده ممحلم مسح هم. نحمهمه ملمه
محمسه. مهمحلحه مصحه سلمهمه حد. مهمحمحه مهلمد
ممحمد نحمه مم كحه مله. نمسلمه معمنل سل ممه 5
مسم مسمد مله مهمهمه. نمهمد معمعمنه للحه مسم. سل
ممه مسمد مله مهمهمه. نمهمد معمعمنه للحه مسم.
مهمحمه نمحه ممشمه ممحمممه: سلله حد مسمحه
ممحمه ممه مم كحه. مهمسحه شمحنهمه حد ممسل مسمهمه
مله ممه حدد مصممه مقد مزمر. نمهمد مد هجد مممعه
مح[هم]حمد حممه مزمه م[سم]هه نمحد نمح مله نمهمد مم مجمحد 10
م[هم] حمهمه مله نحه .... هممعمهمه مهم... ...مه نمح ممحله
نمح ممهمد نحمل م[] لمهمه مسم حمه [مهم]مسه ممحله حد
معمحمح و مممله حد مممحممه مهمه مح ممحمنمد ممهممه
نمهمه حد مهمحلحه مممه ممحمنمد ممهممه. مسلمه حد 15
نحمه مسل حد مزمر حمد مصمه نمحمعمه ممسح هم مله
مممحمه مسمه نمه. نمهمنه مصمه ممحمهمه. مسم مم
ممهمهمه, مممنمحه ممهمه نمحمنه مهمنمهمه ممحنمحد
مم: مممنمحد مزمم ممهمسه حد نمحه. مسلمهه مهلمه حد
مصمهمه مسم هم. مهمنمه مصمه مسمنمد ممهمد محممه 20
مح مزمحه مسله نمحمه مسم مسمه مهمنمد مم حمه نمهم
مسلمهه نمعمهمهد نمح مصمهمه. مسم نمحمه
مسلمهه مزمم مهمنمهمه حد ممسل مسمهمه.
مسلمهمه: مهمحلحه مسلمهه مسم نمح مله
مسمحلم مزمم مصمهمه مسم مم نمح. نمعمنه مم مسمحه 25
مزمه مم مسمه: مهمسم مسمه, مزمح مهمنمهمه مم نمهمهمه
مهلمه مم مسمه مصمه مم نمح. نمسمه مزمنمه
مسلمهه مزمم مهمنمهمه حلم مسمحمنمد, مهم مسمنمه. مهمحمه

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“of the world should have been very important to you. But even if he were not the emperor, because[82] he has not as yet exercised (his) authority over you, see now what you will do. The evil that occurred today in your city was not insignificant. If you desire, there is a way for the danger to be removed from your city. Which one? Give us only permission to do as we were ordered, and the danger will be removed from you, and you will be guiltless.”

Then, Volusianus, who was one of the chiefs of Rome, answered Adocetus, saying: “What did your lord command you? Tell me, so that we may know his will, and we will be favorable[83] in this action of yours.”

Adocetus said: “You ought to have learned the emperor’s will from those things which have now been read before you, and which you have heard with your ears. You know the emperor’s will. If you are willing, you do not need any questions.”[84]

Volusianus said: “These (words) which were read now before us were sent to Eusebius, the bishop, and not to us. He has answered you concerning those matters which he desired, and what he felt proper. What do you have to do with us?”

Adocetus said: “As commanders and leaders of the city, there is only one matter that we have concerning you. Furthermore, we are aware that those who are assembled with Eusebius at the church are your brothers and relatives. You should order and persuade each one of them to go about his business, helping on the emperor’s affairs and confirming his ordinances, in order to settle the matter so that no [...] may take place in the city, (or else) we and you will be blamed.”[85]

Volusianus said: “We do not possess any order from your lord in these written letters concerning this matter. The emperors who were before you established a law for us that we can do nothing without the emperor’s command and letters.”

Adocetus said: “Were it not for the danger of the crime which was committed in your sight, I would not be afraid, lest the other letter would be torn up like the first, and I might be placed in danger of a misdeed,”

82. On ܒ ܚܛܐ, see: Nöldeke 1904:293.

83. On ܥܒܕ ܛܒܐ, see: √ܛܒܐ pe. *SL* 565, mng. 1.b.4.

84. See: ܫܘܬܦܐ *SL* 1497, mng. 3.

85. Lit. will be under blame.

.بلکہ اس کے ساتھ بھی اچھا سلوک کرتا ہے۔

اور اس کے بعد اس کا بیٹا بنا۔ اس کے بعد اس کا بیٹا بنا۔

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"since I gave the other letter after I had received the experience of the first letter. We also have with us written letters for you from Julian, the holder of world power."

Volusianus said: "We have never at all passed[86] beyond the limits of what is proper. We have not done anything harmful to ourselves, lest, therefore, someone should think extraneous things about us."

Adocetus then handed over[87] the Abominable One's letter to Volusianus and his colleagues. He sent to them in it a multitude of insane words which we do not find necessary to write down in their entirety in our narrative. We shall, however, only quote those matters which have a bearing on the course of our story. At the end of all of his words he wrote to them in this manner:

"Since your city has always flourished in the presence[88] of the gods under the leadership of the emperors before us, it nearly went to ruin.[89] when these departed from it for some time. As I recognize your firm faith in the gods (which you had) before the time of those of the House of Constantine, I have vouched[90] for you. I have appeased the anger of the gods against you by means of my sacrifices and offerings. We did not forget what reverence and what fear you had towards the immortal gods who do not recognize mere ordinary and empty words as the faith of man, but (rather) clear, praiseworthy, and assiduous actions. Therefore, when the gods looked at your mind's faith, they recognized and probed your inner thoughts and perceived your love towards them. They judged rightly and determined that your city was worthy from the beginning of flourishing and of being splendid in the presence of he gods, and that it should become strong, powerful, have much joy, and regale itself in their celebrations. Show, then, your goodwill for what the gods have been pleased to do. Assist Adocetus, the Trustworthy One of my empire, and the holy priests with him, to accomplish the will of the gods and to complete the design which they conceived. This is the will of the gods: A great altar should be erected next to the door of the great church of Rome, from where the error of the Nazarenes flared forth throughout the Roman Empire."

86. See: √حصد pe. *SL* 1211, mng. 3b.

87. Lit. stretched out.

88. Read: ܕܥܡܝܢ; see: ܒܓܝܢ *SL* 1557, mng. 1.a.

89. Lit. it was close to wither.

90. Lit. given my soul.

ہمارے ہاں ایک بزرگ تھے جو ہر سال حج کو جاتے تھے۔ ان کا معمول تھا کہ
جب حج کے لیے روانہ ہوتے تو اپنے گھر کا سارا سامان اپنے ایک دوست کے
حوالے کر جاتے تھے۔ ان کے دوست ان کے گھر کی دیکھ بھال کرتے تھے۔
ایک دفعہ ایسا ہوا کہ وہ حج کے لیے روانہ ہوئے تو اپنے دوست کے پاس
کچھ بھی نہیں چھوڑا۔ ان کے دوست نے ان سے پوچھا کہ آپ نے اپنا سامان
میرے حوالے نہیں کیا۔ انہوں نے جواب دیا کہ میرا سامان میرے پاس ہے۔
میں اپنا سامان اپنے ساتھ لے جا رہا ہوں۔ ان کے دوست نے کہا کہ آپ
کا سامان آپ کے ساتھ کیسے جا سکتا ہے۔ انہوں نے جواب دیا کہ میرا
سامان میرے ساتھ ہی جائے گا۔ ان کے دوست نے کہا کہ آپ کا سامان
کیسے جا سکتا ہے۔ انہوں نے جواب دیا کہ میرا سامان میرے ساتھ ہی جائے گا۔
ان کے دوست نے کہا کہ آپ کا سامان کیسے جا سکتا ہے۔ انہوں نے جواب
دیا کہ میرا سامان میرے ساتھ ہی جائے گا۔ ان کے دوست نے کہا کہ آپ کا
سامان کیسے جا سکتا ہے۔ انہوں نے جواب دیا کہ میرا سامان میرے ساتھ
ہی جائے گا۔ ان کے دوست نے کہا کہ آپ کا سامان کیسے جا سکتا ہے۔
انہوں نے جواب دیا کہ میرا سامان میرے ساتھ ہی جائے گا۔ ان کے دوست
نے کہا کہ آپ کا سامان کیسے جا سکتا ہے۔ انہوں نے جواب دیا کہ میرا
سامان میرے ساتھ ہی جائے گا۔ ان کے دوست نے کہا کہ آپ کا سامان
کیسے جا سکتا ہے۔ انہوں نے جواب دیا کہ میرا سامان میرے ساتھ ہی جائے گا۔

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"A sacrifice of reconciliation for the expiation of your city and for the pardon of its inhabitants should be offered upon it. If Eusebius repents, turns aside from his error, begins a complete deliberation,[91] and yields to our wish, let him be the first, as the high priest of the gods, to offer the new sacrifice upon the new altar for the peace of your city and for the preservation of its inhabitants. If he remains in his mistaken frame of mind, mocks our rule, and insults our power, he will be placed under guard for the true judgment, and the priests of Zeus and Apollo will offer the sacrifices to the gods. As the ruling emperor, I can bring about such things, even when you are unwilling. But since I have recognized your love towards the gods, and that you have desired this for a long time, as brothers and friends I have left all of these matters in this regard to your will. When you show us this goodwill, you will receive good gifts from us, and benefits will accrue to your children and your children's children for many generations."

When the Abominable One's letters were read before all the people of the city, some of them rejoiced and were glad, and others were sad and grieved. The rejoicing was on the part of the Jews and the pagans, and the sorrowful mourning was on the part of the entire House of God. The chiefs of the city were also sad, since they were also believers. They did not know what to do regarding the affairs of the treasury which they managed.[92] They said to Adocetus: "We are appointed over the affairs of the city, and not over the sacrifices of the demons. If your lord commanded something of you, the entire city is at your disposal. Do all that you were commanded. We are not concerned with it. We are not against your lord's will, nor will we strive against our brethren. All those who are united with Eusebius in the church are our brethren and neighbors, and it is not for us to build altars or even to destroy churches."

Adocetus said to them: "You have openly shown concerning yourselves that you are of the same opinion as Eusebius and of those who are with him."

As the spokesman for all of his companions, Volusianus said to him:

91. See: √حصد pe. *SL* 1074, mng. 2.

92. Lit. held.

ﻣﺤﻤﺪﺍﻥ ﺷﻬﺮﺗﻲ ﻣﻬﺎﺟﺮﺍﻥ ﻣﻬﺪﻱ ﺷﻬﺮ ﺟﻮﻫﺎﺭ
ﻫﻤﻪ ﺷﻬﺮ ﺑﻪ ﺩﻧﺒﺎﻝ ﺁﻭﺭﺩﻧﺶ ﺭﻓﺘﻨﺪ. ﺑﺎﺯﺟﻮﺋﻲ ﻣﻮﺟﻮﺩﻩ
ﺧﻮﺍﻫﺮ ﺑﺮﺍﺩﺭ ﻭﻱ. ﺍﻭ ﺭﺍ ﻃﻠﻴﻌﻪ ﻣﻌﻲ ﺍﻣﺪﻩ: ﻣﻬﺎﺟﺮ 5
ﻣﻲ ﺧﻮﺍﻫﺪ ﺑﻪ ﻫﻨﺪ ﺭﻓﺖ. ﺑﺎﺯﺟﻮﺋﻲ ﻣﻮﺟﻮﺩﻩ ﺯﺣﻤﺘﺪﺍﻥ ﺷﻬﺮ
ﻣﻬﺎﺟﺮ ﺑﻪ ﺟﺎ ﺭﻓﺖ. ﻣﻬﺎﺟﺮ ﺑﻪ ﺟﺎ ﺭﻓﺖ: ﻣﻬﺎﺟﺮ ﺑﻪ ﺟﺎ ﺭﻓﺖ. ﻣﻬﺎﺟﺮ
ﺍﻱ ﻫﻤﺪﻡ ﻫﻤﺪﻡ ﺩﻡ. ﺩﻝ ﺑﻪ ﻃﻠﻌﺖ ﻣﻌﻲ ﺍﻣﺪﻩ: ﻣﻬﺎﺟﺮ
ﻫﻢ ﻫﻤﺪﻡ ﻫﻤﺪﻡ ﺩﻡ. ﺩﻝ ﺑﻪ ﻃﻠﻌﺖ ﻣﻌﻲ ﺍﻣﺪﻩ: ﻣﻬﺎﺟﺮ
ﺯﺣﻤﺘﺪﺍﻥ ﺷﻬﺮﺗﻲ ﻣﻬﺎﺟﺮﺍﻥ ﻣﻬﺪﻱ ﺷﻬﺮ ﺟﻮﻫﺎﺭ

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"Do you suppose that we will renounce God, our creator?"
Adocetus said: "Who is the creator of all?"
Volusianus said: "Christ, who was crucified for the sake of His creatures."
Adocetus said: "If this is your opinion, you will have to suffer many misfortunes"!
Volusianus said: "Who has heard or who has seen anything like this, when the emperor has not as yet seen us, nor has he not as yet sat on the throne of our empire, nor has he not as yet reigned in dominion over us? Behold, his threats and menaces are announced in the streets of our city in place of the emperor's presents and gifts. What else is left of all of this (for us) but to change (our) venue so as not to change our divine truth, to become foreigners to the whole Roman Empire, and not to be alien to the faith which our ancestors have transmitted to us. It is really a matter of wonder and astonishment that, while your lord is as yet in the uppermost places, the news of his paganism has preceded him in all the places of our empire."
Adocetus said to them: "Since this is your will from now on, I will go back to the emperor who has sent me, and, he will deal with your depravity as he knows."
The Jews who had assembled at the sight of this event made an uproar with the chiefs of Rome saying: "Since your frame of mind maintains the religion of the Nazarenes, you wish to bring evil upon us. Our city will be ruined because of you because you are unwilling to uphold the emperor's wish. Be well assured that the emperor's wish will be fulfilled even though you do not want it. We will support the emperor's desire being accomplished. It has been with difficulty and a long time since joy has shone upon us, and you have wished greatly that it should now wane.[93] Heaven forbid, that our gladness should wane! The time has come that the Jewish People[94] should be gathered together and comforted from her sadness, and that her mind should be happy and rejoice in the gathering of her children and at the renewal of her temples. This is that day for her to clap her hands and stamp her feet. She will speak, saying: "My enemy, do not be happy over me that I have fallen. I will rise again. The time has come for me to rise. You rejoiced on the day that I fell. Behold, today, I am happy in your humiliation."

93. Lit. set.
94. Lit. the Daughter of Abraham

ایدھتا لا ہنم ۔ایدح مسلکہ ہا مایھھص ہنح....
۔ہنم ھسھولح ۔لحا مایدح ,معاہنم ولہ ۔ہنم ھلمولہ
۔ہح ۔ہنم ھلمولہ ....معہاج ۔ہیئ لح ھمولہ کسعص
....ہلحھہا ۔لحا ہنم مایعج ہکح ۔ہحہاہنم کسحا کسص
ہکلح یدا ۔مام ہنم مام ولہ بجع ہی ۔ہنم ھسھولح 5
:ہھہ لا لحدح ۔ھلحلحا کسھیلح لحو: لا مام لا لحدح
,معحسیلو ,معجیح مہ ۔ہلحہ لا ہلح لحدح ملہلمعہ
۔ہکلحا ہلحمعلحہ ہولہلمہ ہلح ۔ہنمدح کسیلح ہیمیعج ہایلحہ
ہلح کلہ ۔مایہ ہلسیا کلہ ۔ہنم مام ہی ہنمدا ہکحہ 10
ہکحہمسیا ہلح کسیمولہ کسیحو مہمسیو ۔ہلمدا مسیلہ
یا اسلحلہ ۔ہمجیہ لا ہحلعدا ہلھلحہسلہ کسیلہو ہلہ
ہلھلحسیا ہجلح ۔ہلیلح ہلھلیھلہ لحدح ہلیہ یدا ۔ہلیلحلہلہ
۔ہلمولہ ۔لحمو ہنم ۔یسمولہ ۔لحملح ہلھلیھلہ ہجلہ
ہکلح ہنم لا کلہ لایہ ۔ہحلحہ ی ,معاہنم کسما ہلھ لحدا 15
ہحلھلحیلہ ہجدا ہکلحھلہ ۔ہلحلح یدح یدح ہنم ولہ ۔یسیعدا
لح ہحلیہ ۔کسیلحلہ کسما ہلسلہ ولہ ہعدحلہدا یا کسیلحہ
ہلھلیدح ۔ہحلحیا یسمولہ یدح ۔یلحمولہ ہکحہمسیا ہنحیلحیا
ہیلح ۔ہحلحلحہ ۔ہلھلحہ ہلح ۔ہلحلہا ۔ہلہلہ حلح ی ۔کسیا یدا 20
ہنم ۔ہکلحا ہنحہ ی ہحلحلح ۔ہلہلہ حلح ی ہکلح ۔ہنمدح
ہلحسلح ۔ہلحلہا ہنحہ ی ہکلح ہلہلہ ۔ہلحلح کسیلہ ی ہلح
ہلیدا ہکلح ہکحیا ۔ہلیلح ۔ہلحلح یا یسا ہلہ ۔ہلحلح یدح
لح ہلہ ۔ہلحلہا ہلح ی ہکحہو ۔ہلھلحیلہ لا ہسیا کسیلح ہلہ لحدح
ہلحسلح ۔ہلحلہا ہنحہ ی ہکلح ہلہلہ ۔ہلحلح کسیلہ ی ہلح 25
۔ہنم یسا ولہ ہکحہو ۔ہنحیلحیا ہلھ<ro>{ro}ہحہو ۔ہنیلحا ہلہلحہحلح

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The Jews made public use of those words before all of the people of Rome. They clapped their hands, stamped their feet, and danced. They incited and encouraged the pagans in the building of the altar. The Jews and the pagans, about 3,000 men, joined Adocetus, saying: "We will certainly give our support to the emperor's wish. An altar shall be constructed to the gods at the doors of the proud and haughty (church) which has destroyed the temples of the gods and uprooted their altars. It has destroyed and laid waste to the synagogues.[95] It has burned our houses of assembly. When will the day come when we will see its temples destroyed, and we shall mock it as our forefathers mocked it in the time of the famous emperors, Diocletian and Maximian, who destroyed its lofty temples and laid bare the foundations of its citadels?"

When the blessed Eusebius learned these things, he sent (a message) to Adocetus: "You will have nothing to do with the precepts[96] of the Church. It is a watch which has been entrusted to me. Indeed, I prefer, to die for it, and that no stranger will tread on it. If our enemies, the Jews, incite you against us, take heed[97] of what you do. All the people who are with me are ready and prepared. They are resolute (either) to slay[98] or to be slain."

When Adocetus heard these things, he called the Jews and the pagans and said to them: "As I have learnt, Eusebius and those who are with him are ready and prepared to fight. The matter which is the source of contention can no longer be held back. Take the counsel that I give (you). Close the outer doors of the church before them and stand firm against them. Let Eusebius and those who are with him be in confinement (in the church) until the altar is built and the sacrifices are completed. When the emperor's desire has been done, and the name of the gods has been invoked in their places of assembly, let the doors be opened. If they are able to fight us,[99] let them fight us."

The statement pleased the Jews and the pagans. They closed the outer doors of the church and stood firm against them on all sides. Eusebius and those who were with him were confined for two days, and the Jews and the pagans began to build the altar.

When the chiefs of the city saw

95. Lit. houses of the Sabbath; see: ܒܝܬ ܟܢܘܫܬܐ *SL* 150, mng. 1.

96. See: ܦܘܩܕܢܐ *SL* 1637, mng. 4.

97. Lit. know and see.

98. See: √1# ܩܛܠ pe. *SL* 485.

99. See: ܐܬܪ ܡܬܚܫ *SL* 1308, mng. 4b.

ܟܬܒ ܡܠܟ ܒܪ. ܒܡܠܟ ܟܪܝܣ ܕܐܡ ܫܥܝܒܐ ܡܠܟ ܒܢ
ܕܐܡ ܡܠܟܬܐ. ܒܢܝܬ ܟܦܝ ܒܟܪ ܕܐܡ ܫܥܝܒ. ܟܬܘܡܝ
ܘܡܠܟܢܐ, ܫܥܝܒ. ܡܠܟ ܫܒܛ ܠܟ ܟܦܝ ܡܠܟ
ܠܐ ܫܪ ܒܝܬܗ. ܒܝܬ ܟܦܝ ܡܠܟ ܒܢ. ܟܦܝ ܫܪ 5
ܡܠܟ ܡܠܟ ܠܐ ܟܬܒܗ. ܟܬܒ ܫܒܛ ܟܝ ܫܪ ܒܢ ܟܬܒ
ܡܠܟ ܟܦܝ ܒܟܪ. ܡܠܥܒܪ ܡܒܝܫ ܫܒܛ ܠܟ
ܒܟ ܫܪ ܒܝܬ ܟܦܝ. ܒܝܬ ܟܦܝ ܡܠܟ ܒܢ. ܟܦܝ ܫܪ
ܘܒܢܝ, ܫܥܝܒ. ܡܠܟ ܫܒܛ ܠܟ ܟܦܝ ܡܠܟ
ܕܐܡ ܒܝܬ ܟܬܒ. ܒܝܬ ܟܦܝ ܒܟܪ ܕܐܡ ܫܥܝܒ. ܟܬܘܡܝ
ܟܬܒ ܫܪ ܒܝܬ ܟܦܝ. ܒܝܬ ܟܦܝ ܡܠܟ ܒܢ. ܟܦܝ ܫܪ

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that the bishop, Eusebius, and all the ecclesiastical clergy were placed in confinement with the believers who were with them, they learnt of the machinations which were between the Jews and the pagans, [viz.] that when the altar was built, and the sacrifices were finished, the doors of the church would then be opened, they would attack them with swords without Adocetus' order, and they would slay them. The chiefs of Rome were extremely saddened and very distressed and did not know what to do. They were afraid because of the affairs of the treasury over which they were in charge, which they could not reveal concerning themselves. They secretly sent and informed the overseer of those monasteries. They sent to him (the following message): "Arrive quickly to your brethren who are in the church, before the sword of the persecutors overpowers them. The pagans and the Jews who have stood firm against them have closed the outer doors of the church. They have confined the bishop, Eusebius, and those who were with him, until the altar to Zeus and Apollo will be built next to the door of the church. An agreement was concluded between the Jews and the pagans, that when the altar will be finished and the sacrifices will be brought, the doors of the church will be opened, they will attack them by force without a command, and will slay them. Overtake them now, before the sword of the Jews[100] overpowers them. As for us, we cannot make ourselves known publicly, because we belong[101] to the unjust administration."

When the overseer learned these things, he sighed and wept painfully, saying: "Woe that our sins have caused an evil emperor to reign over us!" Greatly confused, he arose hastily, and informed all the monasteries there. He assembled all of the monks who were in Rome and its environs, all who were able to wage war, about 1,400 men. All of them were of one soul and one mind. They lifted up their voice and wept over the humiliation of the Church and the confinement of their brethren. They made an oath[102] to one another to die for their brethren who were in the church. They strengthened and heartened one another, clothed themselves in might and heroism, and girded and carrying batons, they entered Rome with great courage.

100. Lit. crucifiers. See: ܨܡܘܟ̈ܐ *SL* 393.

101. Lit. hold.

102. See: ܒܚܒܢܐ *SL* 576, mng. 2b.

ܟܬܒܗ ܫܡܥܘܢ ܟܐܦܐ ܕܫܠܝܚܐ: ܐܢܕܪܝܐ ܫܡܥܘܢ
ܒܪ ܝܘܢܐ ܐܚܘܗ ܕܐܢܕܪܝܐ ܩܪܐ ܠܗ: ܐܢܕܪܝܐ ܡܠܐ ܘܐܡܪ
ܠܗ ܒܫܡܥܘܢ ܐܟܐ. ܟܬܒ ܠܗ ܫܠܝܚܐ ܕܝܠܢ ܒܪ ܝܘܢܐ ܟܬܒ
ܠܟܠ ܡܕܝܢܬܐ ܘܠܟܠ ܐܢܫ ܕܐܬܐ ܒܗ: ܫܡܥ ܐܝܟ ܕܐܡܪ
ܠܟ ܒܪ ܝܘܢܐ ܕܐܢܬ ܪܥܝܐ ܕܝ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܐܦ ܐܢܬ 5
ܐܡܪ ܠܟ ܐܢܐ ܕܐܢܬ ܐܟܐ. ܐܡܪ ܠܗ ܫܡܥܘܢ ܫܐܠ ܠܗ ܡܢ ܐܢܬ
ܐܢܬ ܐܡܪ ܠܝ

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Also, about 500 soldiers,[103] who were of the province of Mesopotamia, who, out of zeal for God, had changed their dress for the monks' outfit and had their hair cut,[104] were mixed in with them. They entered with them armed into Rome, without anyone recognizing them at all. The whole city was frightened by them.

They went straight to the church where they learnt that the altar was being built. When the pagans and the Jews saw them, they began to be frightened by them. The Lord cast fear and trembling over the Jews and the pagans, and they began to flee every which way[105] before the monks. They fought them with batons in the streets and struck them like dogs. Many of the Jews and pagans died on that day, and only a very few persons who hid themselves in secret places, clefts, and the sewers of the city escaped from them and were saved. Not even one of the group of the monks was injured. The Lord placed His hand over them[106] and protected them.

When Adocetus saw that the slaughter[107] had begun with the Jews, he said to those priests who were with him: "Save yourselves wherever you can." He mounted his horse and fled for his life. When those priests saw that Adocetus had left them and fled, fear and terror seized them, and they wandered around seeking where to hide themselves. They found a large pagan temple which was two miles distant[108] from the city, retreated to it,[109] and hid themselves there for some time, until a favorable opportunity would occur in order to escape from there.

When the killing had died down, and there was silence, no Jew or pagan remained who could show himself publicly in the whole city. Adocetus said to his fellow monks: "Now that Christ has given us rest, and our eyes have seen (their desire) on the enemies of the Church and on the ones hostile to the Crucified One, we will open the doors of the church and comfort the blessed shepherd and his flock."

They opened the doors of the church, entered, and greeted Eusebius, the bishop, and those who were with him. There was happiness

103. See: Nöldeke 1904:365.
104. I.e. they were tonsured.
105. Lit. on all sides.
106. See: √حدم af. *SL* 248, mng. 2.
107. See: نبحثه *SL* 486, mng. 5c.
108. See: حنبفه *SL* 1240, mng. 1.
109. See: √همحو pe. *SL* 995, mng. 3.

ہمہ مکھومی مکتبہ خط۔ خوشحال نہ دوم ملاپلہ۔ مرکھوہ
مرتبہ ہمہ مرکھہ کہ دوم خوشخوہ۔ مرتبہ مکھہ خوشحال
خوشحال دوم مکھلہ: مرسلہ مکھ ملہ خوشہ
مکھہ خوشحال۔ خوشحال مکھہ خوشہ مرتبہ مکھہ۔
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in the whole city for the deliverance which God had done for His Church. There was an inquiry among the brethren as to what had actually become of those sinful pagan priests. When the inquiry was made among them, it also became known that not one of those pagan priests had died. They entreated the blessed Eusebius to permit them to go out in search of them. The divine saint said to them: "Let the children of the dead bury their dead. As our Lord has said: We must occupy ourselves with our struggle, and be fit for this spiritual occupation which has befallen us. Let us not be hinderers of our struggle because of our zeal and turn out that we are fighting against ourselves. At the time of our trial, God called us for martyrdom and not to make war with our persecutors. When the Jews[110] seized him, the All Powerful One could have destroyed them with the breath of His mouth. In order that the way for which he came into the world should not be abolished, He gave His crucifiers the opportunity[111] to seize Him to show them that they seized Him of His own will. He deformed His divine breath somewhat and delivered himself to His captors. In the nature of our body, He, the Non-Suffering and Immortal One, endured the torments of the crucifixion, tasted death according to our nature, and by His death abolished the judgment of our humanity. If this good Lord, who is superior to and above pains and death, tasted our death and suffered our pains in order to save His servants, how much more so does it behoove us, the guilty ones, slaves, mortals, and sufferers to taste the pain of His crucifixion through the passions and torments of our martyrdom. So that we should not go out alienated from what occurred today, let us now care about our struggle. Who knows if among those who died today in their paganism, there were not people who, deliberating among themselves, repenting for their error, subduing their soul with repentance, and gaining their lives, that having lost their lives, did not die today in their paganism and perish in their sins, devoid of hope? Similarly, with regard to those pagan priests. Who can perceive the future and know whether there were among them persons whom grace would have called, whom penitence may have drawn, and who may have gained their lives, like Sharbel, the priest -"

110. Lit. crucifiers.

111. See: ܫܘܬܦܐ *SL* 113, mng. 4.

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ﻣﻬﺴﻮﺍ ﻣﻬﺎﺭﺕ ﻫ ﻣﺮﺩﻡ ﻣﺎﻳﻌﺖ ﻣﻮﻣﻦ. ﺗﻮﻟﺪ ﻣﺮ ﻫ ﺩﻳﺪ
ﻣﺠﻬﻮﻝ: ﺗﻮﻟﺪﻫﺎ ﻣﺤﻘﻘﺖ ﻣﻮﻣﻦ ﻣﻠﻮ ﻫﻠﺖ ﻣﻠﻮ. ﺩﻫ ﻫﻠﺖ
ﻫﻤﻪ ﺩﺭ ﺗﻮﻟﺪﻫﺎ. ﺗﻬﻴﻪ ﻫﻴﻮﻩ ﺑﺤﺮ ﻫﻢ ﺩﺭ ﺗﻮﻟﺪ. ﻫﻤﻪ 10
ﻣﻠﻮ. ﻣﺤﻘﻖ ﻣﻮﺍﺩ ﻛﻨﺪ ﻫﻴﺪﻩ: ﻣﻬﻮﺍ, ﻣﻮﺳﻴﻘﻲ ﺩﻫ ﻫﻞ
ﻗﻮﻡ ﺗﻤﻪ: ﻣﻬﻠﻞ ﻣﻬﻢ ﻣﻬﺎﻟﻬﺎ: ﻫ, ﻣﻮﺍﺩ ﻣﻦ ﻟﻬﺎﻡ
ﻣﺘﻦ ﻫﺎ ﻗﻮﻡ ﻣﺪﺳﻪ. ﻣﻮﺳﻮﻣﻬﺎ, ﻣﺤﺼﻞ ﺗﻲ ﻣﻬﻢ
ﻣﻌﻨﻲ ﻋﻠﻤﻪ. ﻣﻬﻤﻮﻣﻬﺎ: ﻟﻠﻪ ﻣﻬﻮﻡ ﻣﻬﻢ. ﻣﻮﺳﻢ 15
ﻫﻤﻪ ﻭﺍﻗﻊ ﻫﻤﻪ. ﻧﻬﺎﻳﺖ ﻣﻠﻮ ﻣﻌﻴﻦ ﻣﻦ ﻭﻣﻪ. ﻣﻮﺍﻫﻴﻢ
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ﻣﻮﺗﻬﻢ ﻫﻠﻮ ﻭﻫﻮﻣﻮﻫﻴﺪ ﻣﻮﺗﻌﻪ ﻫﻴﻪ ﻫﻴﺪ. ﻣﻬﻴﻪ ﻫﻴﻪ
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and those who were like him - gained his life?"
The blessed Eusebius had not yet finished his admonition, when someone came and informed him regarding these impudent sinful priests. The centurion, *Prkws*,[112] went in search of them, overtook them, and brought them in bonds to the altar that they had built. The entire population of the city was screaming and shouting that they should be burnt on the altar which they had built. "I have been sent to let you know these things." [cf. Lk 1:19]
The blessed Eusebius arose in great haste, went out to the city, found them shouting, and motioned to them with his hand that they should be silent. When they had calmed down, he spoke with them, saying: "Men, citizens of Rome, know and see what you are doing today. Because of your true religion, this pagan tyrant has been greatly threatening our city for a long time and even more today, when he had heard what happened to his coreligionists.[113] He will destroy your city and kill[114] you by means of his pagan madness."
The crowd of the city answered, saying: "Let our city be destroyed, let us die, and let Our Majesty's Unclean Ones burn in fire. However, once and for all, we are determined to die for the religion of the Church."
The holy Eusebius, however, admonished them in a pleasant and flattering manner, saying: "My children, what will we benefit from the death of these wretches? The more that they go in their idolatry and die in their sins, their repentance will be lost to them. However, if you wish, and it is right in your sight, let them be placed in monasteries to be taught the religion of the Church. Perhaps they will return from their iniquity, turn away from their error, find their soul in their penitence, and gain a notion of their loss and their error. My children, if you so wish, do not agitate for their death."
Some wise and distinguished men of the assembly of the city got up to argue with Eusebius, saying: "The Filthy Ones, those who have cut off a thought of repentance, who had the audacity to build altars to demons and to idols in a holy place, where a dwelling place for the most high God was built, do not need penitence."

112. See: Nöldeke 1847a:265.
113. Lit. members of his idolatry.
114. Lit. take you from life.

مكحلا لحدح ىدع. تل حمزا ملسو مكحلا لحفع ,معنم
ملسا. شحنوم ىلع مكلع. شهاشهاش نلعا كل مصخوم
ءاصحلاحص نفا مكيلإ نل موحف. مكلسا مبتحص مكصقع
موكحلا. ىدا مكلخ هنل كلمد ,هلم مكحصا ءلمد مكيلإ
ىدا مكلخ لح ءاوعسا. لجفو حمزا مكمنحا ملح 5
مكملحص مكحلا مصخوم نفو. ملس مكحاوسا هملكعلو
ىلمد. حمزا ن كلمد مكعسو مكمنحا هشل نفو. مكيكهم
ءاصحلا {ه}لاكا. ملصا ىدع ءاسل كلمعلسا مكلم شنلم كلسا
مكحلا مكم ملسو نحا. مكحاوسا نش مكحلا ءاسل إجلو
هل نفيل تلا مكعسو مكم ىلع مكيلإ. مكحلو كلمد 10
مل ىلا. مكيلإ كحلاصلاصم لالكا. مكيلا ن كم كمنحا
معلحصلا مكملصعلو. معلحصلا نشل عيلا مكم نكعلا كحلو
ل ىلو .... مكع كم كحل لمعلو. ىحلمنحا هل نلصلا
لصو نإهلا كمنحلو. مإحلاو مكمنحا هعيتع مكحلا هلا 15
مكم ىلع كم ءاوعسا مكيلا كحلاصلا هعيلإتهو. هلحلو
ءاسل مكلو مكيلإ مكاعيتع هلمكعلصو. هلحلو ل ىلا حلاو ىلع
مكمنحا هعلحصلاصم ,كلا كل مكعلحا كمكلا كلمد نجعو. نجا
ءاسل مكلو مكيلإ مكاعيتع هلمكعلصو. هلحلو ل ىلا حلاو ىلع
مكيلا ن ءاوعسا مكيلا كحلاصلا هلمكعلصو. هلحلو ل ىلا حلاو 20
ىحلمنحا نفعلو ىحلمنحا كل مكم ن ءاصحلاحص ءاسل
مكحلا ىدع. مكمنحا مكعلحصلاصم ءاكلهلو مكيلإتهو ءاصحلا
ءاصعلو مكمنحلو ن ءاصحلاحص كل مكمكحلو ءاسلحا كل
كل ن ءاصحلاحلو ءاسلاحا مكمكع نيإ هلو ن ءاصحلاحص
مكيلإ ىلصلو ن ءاهلا كل ىلا ءاصحلا حصلاهلا مكل حلصل 25
هلحلصلا كل ءاسل ىلحلو. ىكلمنحلو مكلكا مكمنحا هعيتع كل
ءاسل ملسا مكمنحلا ءاسل مكحلاحص كل مكلا. نجا
مكيلإ مكلكا مكلحلا ءاسل مكحلاحص كل مكلا. نجا
مكلخ ىدع مكيلإ. ىكلمنحا مكسلا مكمكعلا ىل مكحلا

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"What penitence do these people have? Even if they promise to be penitent, their penitence is a stratagem and a ruse. As soon as the tyrant insists on their aid, they will deny their penitence, turn about, and wickedly avenge themselves upon us the death which we justly decreed upon them. They are an evil plant, and their roots are planted alongside streams of idolatry. They do not bear any penitential fruits at all. Let occur what John the Baptist preached: 'Every tree which does not bear fruit shall be cut down and go into the fire' [cf. Joh 15:6]. In addition to this, our Lord said: 'Every plant that my heavenly father has not planted shall be quickly uprooted' [Mt 15:13]. Who can stand against these divine words which proclaim their destruction, except one who agrees with their idolatry? Permit, then, this evil plant to be uprooted from our city before it produces bitter herbs and harms us. Your Holiness should not forget the firmness, watchfulness, and attentiveness with which our city holds the faith which the Apostles have transmitted to it. The crowds of our city are not threatening these Unclean and Defiled Ones in vain and for no purpose to leave the streets and the squares of our city. They built polluted altars to demons and idols next to the doors of our church. If their crime is not punished, the simple and innocent people will quickly sin. We justifiably seek an accounting from them."

When the blessed Eusebius heard the report of these words, he strongly tried to save these idolatrous ones from death in order to lead them to penitence. The crowds of the city were displeased, and they began to shout to Eusebius: "Orthodox one of the Church! Support the faith which our ancestors, the Apostles, have handed down to us. You hold all of the churches. Christ relied upon the seat of Simeon Peter. Be like Him who, out of the zeal of His faith, justly made an accounting of Simeon, the Magician, and of those who were in agreement with his madness,[115] and be avenged upon these unclean idolatrous people."

115. See: Acts 8:9-24.

ولد عم. ململ دمل هنر مهدمه مدنده. مدخلهلو مدنعل
هدم مدمم مهد كدد بعد مهدمدمدد. حمدهد مدوهعم
بل دمم ملحد بعده دمسلمد مدوفي مدم حجه مد دمسهدمه
مهده. هندمد حم محمدهد دمم محمصه دمسهدمهم
.مهعب بعد دلد مهد كي. هندمد دمسلح بعد هنر محد 5
مهدمهنا مدنعه دمسعنع محد كي مهدمهلا هندة محد
لسمه بعدد، ه. دمسند ح محمد هنعهم. محدد مل بعدل
مدهلو معهمهد. مدنعه عدد مدا مدلمد محد. مدعدمد
مل مدمعدد حمدد مهد كي محد دعد بعدد حمهم ه, مح. دلند
دهدده مهمدلم مدلو هدد ملمد. دمحدهم لحد هد كي 10
طلغد مدمد مدلد دمسهدك محمم دده دمسدمد
حم مهعب مدم مهد كي بعدهنا محمد معمد دمسهدمهل
بعد مل دمسهد مدنعد مدهد عدمد مل مد دهندد
مدسمد دمهدمسده مهدمنلو مدندد: مهدمسعسد مدمل
هدمدمعه مدمد دلد. مدنعله هل دعلمدد مهدمدمم دهندد 15
دمحمصهه مدمدل ململ دهندد مدعد دمسل مدمسد
دد دهندد هندنهل محد دهندد هدهنلهلهه هنعنع معمعد
مدهمهمد مدمد. مدعدمدلو مدنعل مهدمدمنلو مدمدد
.مدنده مدهنعه ملمعدهد لحمد دمسدمهه دمسعد
مد: هدمعمدد مد مدمدلو دمسعمعمه مدمدمهمد مدمدمدده 20
مدهم عهدمهد هدمدلد دهم. مدمم دعمع مدد هدد ململ دلو
لد دلمد مدمعدد مدمد. مدمنج ململ مدمدد مد دلمد لهمدد
<م>{هل محم مدعه. مدهندد هنعنع مد عدمدهد. مدمدمم
دعلمدد مدمدمدمل مدمد {ه}حم. مدمدد هنعمدهدمد هدمعمدل
هنعهمد لد. دملد مدمدد دمسمد عدد مل. مدسلع دهندد لم 25
بعد مدمدمدمد مدلمد دهم. مدسعد دمعم مدمد دمعمعد
دعلمدد ملمد دمم. مدمهم دمعمه مد مدمدمدد مدمدم
.مدمدمل بعد مدهنل مد عمدهدد مد. مدمدهد. مدمدمعد

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"Let us execrate Julian, the one who sent them, for these things. Let the sinful priests be burned on the altar which they made. Let the enemies of truth be given as a portion (of consumption) to fire. Let the ones hostile to the Church be offered up themselves as a sacrifice to the demons. Fair and true shepherd, your faith will be glorified by these things. Radiant and holy priest, your faith will be praised by these things. He who takes care[116] of his Church and his flock! Your old age will be triumphant by these things. Oh, just shepherd, rise up before your flock. Wedding guest[117] of the Church, demand the reproach of these despicable ones who entered to trample the bridal chamber of her betrothed. Christ confided His betrothed one, the Church, to you. See that you do not neglect vengeance on His mockers. Lift up your zealous sickle and reap the sheaf of weeds. Let them be firewood[118] upon the altar which they have built. If you have any fear concerning this and are apprehensive over the death of these Abominable Ones, enter honorably into your church, and we will take upon ourselves[119] the risk of their burning and the vengeance of their death."

When these words struck the saint's ears everywhere, he was pained in his soul, lifted his eyes toward heaven, and raised his hands to God, saying: "Knower of the secrets, you are able! You have tested my heart and examined my thoughts for the reason that I wanted to save these miserable ones from death. It is not as some people who said (this) have thought, that I am apprehensive of the anger and the threats of the tyrant. Rather, Your compassion is not through vengeance. The penitence of those who commit idolatry is at the time of their punishment. My Lord, since this causes the citizens of Rome to sin, and the destruction of the sinners is more amenable to them than their repentance, all of these matters are committed to Your will."

He returned to his church with tears in his eyes. He had taken upon himself the suffering of the destruction of these Guilty Ones who were treated contemptuously[120] concerning their penitence.

After the blessed Eusebius returned to his church, there was a dispute among the crowds of the city. Some of them regretted[121] that they had constrained[122] the will of the just shepherd, and they were disputing among themselves about how to uphold the will of the divine saint. Others, again,

116. See: ܡܚܢܦ *SL* 544, mng. 3a.
117. See: ܡܥܪܝܣ *SL* 414, mng. 3.
118. See: ܡܩܛܘܕܐ *SL* 1628.
119. See: √ܥܪܒ pe. *SL* 111, mng. 12d.
120. See: √ܗܠܠ etpe. *SL* 234, mng. 4.
121. See: √ܬܒܥ etpe. *SL* 1628, mng. 2.
122. See: √ܗܠܠ pe. *SL* 234, mng. 2.

لے ہرملیں مبارکیں نے مسابقے ہوئیں ہیں نے ہوں تھیں
ہیاں ہوئیں۔ ہیاں، ہوئیتاں نے ہوں ہاتیں ہوئیں
ہیاں ہوئیں نے ہوئیں نہیں۔ ہوئیں مبارکیں نے ہوں
ہیں ہیں ہوئیں ہوئیاں ہیں لیں نے ہوئی

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censured their words,[123] saying: “It is not just that there should be pity for those who had the audacity to profane the Lord’s house for no reason.”

The speech of those who threatened the abominable priests grew strong, and in their zealous ardor, they bound and cast them upon the altar. They heaped up wood on top of them and burnt them upon the altar that they had built.

When the conflagration had consumed their bodies until nothing was left of them, they demolished the altar and scattered its ash. They dragged and threw it into the river which passed through the center of the city. On that day, the chiefs of Rome, known and renowned men, patricians and magistrates of the city, entered into a sworn covenant. They made a condition and took an oath: To be of one soul and of one mind; to refuse (to participate) in the leadership of the city and in the affairs of the treasury which they had held; to be of one accord and one agreement; with a sound guileless love[124] to publicly acknowledge before the tyrant concerning themselves that they were Christians; and also not to be afraid of his power or to tremble at his menacing threats. If force of denial (of the faith) should come upon them, they took upon themselves tortures and torments.

They took into account the seizing of their property, the pillage of their goods, and of being aliens to their lives rather than to deny God, their creator. They said to one another: “Our city is the chief power of our whole empire. If denial begins with us, we will become a cause for a stumbling block for all their places which are under our control. If it turns out that we are weak, punishment for their denial and sin will come upon us. As persons who are sound in their belief and perfect in their truth, it is, then, proper for us to cast behind us worldly cares, concern for material goods, love and feeling for wife, children, brothers, and sisters, together with everything in the world, and to be concerned only for ourselves and our struggle, [viz.] how we can please[125] God by our martyrdom,”

123. See: √ܚܛܐ pa. *SL* 1645, mng. 4.
124. See: ܚܒܝܒܘܬܐ *SL* 1587, mng. 4.
125. See: √ܥܒܕ pe. *SL* 1592, mng. 2.

ܐܡܪ ܠܗ ܡܪܝ. ܐܝܟܐ ܕܐ ܐܡܬܝ ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܡܬܝ
ܡܢ ܐܢܫ ܐܚܪ ܐܠܐ ܡܢ ܐܠܗܐ ܕܐ ܐܡܬܝ ܐܡܪ ܠܝ ܐܢܐ
ܐܠܐ ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܡܬܝ ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܡܬܝ
ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܡܬܝ ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܡܬܝ ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܡܬܝ 5
ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܡܬܝ ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܡܬܝ ܐܡܪ ܠܝ ܐܢܐ ܕܐ ܐܡܬܝ

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“and not be ashamed to look at Him openly.[126] Let us go forth as skilled and strong persons to this struggle which is placed before us, to contend with sin and to be victorious over it by our steadfast endurance, as He has commanded us in His gospel. Let us execrate the time as strong athletes and wrest from it the crown of victories. Let us be a beneficial cause and a good example to all the countries of our realm. This is what our redeemer has said in His gospel: ‘What shall we profit from the (secular) world when we gain it, and our soul is forfeited?’ [cf. Mk 8:6]. They called to mind examples from the holy books and testimonies from the world suitable to the occasion. They encouraged and strengthened each other. When the blessed Eusebius learnt what zeal the chiefs of Rome had in not renouncing the orthodox faith of the Church, and that they had mortally endangered themselves for the truth of their God, he was happy and rejoiced for the zeal of their faith and the strength of their mind. This blessed old man was not weary. With the love of God which he had acquired, he got up and went to the place where they were gathered, and greeted, assuaged, and comforted them. He strengthened them with many examples from Scripture, fortifying their minds by praising them and glorifying their faith.[127]

Therefore, when the time <came>, he commanded each one of them to go home. They approached him bowing down, and he blessed them. He filled his mouth with benedictions and blessed them, saying to them: “Blessed are you to the Lord, your God, the one to whom you have committed your life, whom you have loved and cherished more than all else in this world. You have decided to walk in the way of His crucifixion. You have accomplished what our Lord has said: “Let the one who loves me follow me’ [cf. Mk 8:34]. The one who does not deny himself and [does not] take his cross, and [does not] follow me [cf. Mk ib.] is unworthy of me. In order for us not to despair[128] when trials fall upon us, and we do not have[129] His love, He exhorted us saying: ‘Hope in my love.’ My children, let us, therefore, hope in our creator’s love and not despair in our hardships.”

126. Cf. ܚܒܠ ܒܗ ܟܡ *SL* 231.

127. The meaning here of ܗܘ ܚܫܒܐ ܕܡܫܟܠ is unclear.

128. See: √ܡܗܚ etpa. *SL* 1355, mng. 3b.

129. Cf. ܫܡܥ pe., *SL* 1174, mng. 3a.

ﻣﺎﻧﻊ ﻣﺎﻧﻊ ﻣﺎﻧﻊ. ﺷﺐ ﺑﺎﺳﻢ ﻣﺎﻫﺎﺳﺖ ﻣﺎﻧﻊ ﻣﺎﻧﻊ ﻣﺎﻧﻊ ﻣﺎﻧﻊ
ﻣﺎﻧﻊ ﻣﺎﻧﻊ ﻣﺎﻧﻊ, ﻣﺎﻧﻊ ﻣﺎﻧﻊ. ﻣﺎﻧﻊ ﻣﺎﻧﻊ ﻣﺎﻧﻊ ﻣﺎﻧﻊ. ﻣﺎﻧﻊ ﻣﺎﻧﻊ ﻣﺎﻧﻊ
ﻣﺎﻧﻊ ﻣﺎﻧﻊ

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"A temporary hardship will gain eternal life for us. We shall not even be afraid of the tyrant's wrath and threats. God will not entirely forsake[130] us, nor will He chastise us for destruction. Let us hear the apostle Paul who says: 'We are distressed in every way, but we are not choked. We are harassed but we are not guilty. We are persecuted, but we are not forsaken. We are cast down, but we do not perish' [2Cor 4:8-9]. In his time the apostle comforted those who were persecuted with other divine statements. My beloved ones, like us, it is also similarly fitting for us to comfort ourselves in our persecution with these very words which the Holy Scriptures proclaim and cast our hope upon God, our creator. He is able to extinguish the vehemence of our persecution from us and, as is His wont, since you have been witnesses of good will, grant remission for our guilt, redemption to His churches, and new lives to you by His mercy in His kingdom."

When he had blessed them, he released each one to go to his own house in peace. He returned to his church, happily giving thanks and glorifying God.

Julian learnt all that was taking place in Rome, and he threatened the inhabitants of Rome seriously. He was full of anger and wrath against them, and he resolved to destroy them to avenge them for the burning of his 'Disturbed Ones'. There was one person who was able to calm the tyrant's mind, [viz.] Aplatus, who, by his knowledge, was a man expert in wisdom and renowned among the philosophers. Although he was a pagan, he gave true and sound counsels. He was one of the tyrant's advisers, and the counsels which he gave were acceptable to him. Julian secretly summoned him in order to take his advice about those things that had taken place.[131] He revealed and informed him as to what vengeance he had made up in his mind,[132] to do against the citizens of Rome who had insulted him and who had mocked his letters. He threatened them severely, saying: "I will avenge them as is fitting, for they are rebellious slaves who, in their temerity, have dared to harm[133] the divine priests. They did not fear the vengeance

130. See: √ܫܒܩ pa. *SL* 1483, mng. 2b.

131. Sy ܐܚܕܘ [v. √ܐܚܕ etpe., 3f.pl.pf.].

132. See: ܡܒܝܩ adj. *SL* 1003, mng. 4.

133. Sy: ܐܝܕܝܗܘܢ ܫܕܪܘ they extended the hand.

ﻛﻢ ﻣﻠﻌﻢ. ﻣﻠﻤﻠﻤﺎ ﻣﺘﻢ ﻟﻢ ﻣﺘﻌﻢ. ﻣﺘﻤﺎ ﻣﻠﻤﺎ ﺑﻤﻚ ﻣﻚ ﻣﻠﻌﻢ
ﻣﺴﻠﻢ ﻛﻢ ﻣﻌﻴﻢ ﺑﻤﻚ ﻣﻚ. ﺗﻤﻴﻢ ﻣﻴﻤﻴﻢ, ﻣﻌﻴﻤﻠﻤﻠﻢ ﻣﻌﻤﻢ
ﻣﻠﻤﻠﻢ ﻣﻌﻤﻠﻢ ﺑﻤﻌﻤﻠﻢ ﻟﻢ ﻣﻴﻢ ﻳﻤﻤﻚ ﻣﻠﻌﻢ. ﺑﻤﻤﻚ ﻣﻴﻢ
ﻣﻠﻌﻢ ﻣﺴﻠﻌﻢ ﺗﻤﻌﻤﻠﻢ ﻟﻢ ﻣﻴﻢ ﻳﻤﻤﻚ ﻣﻠﻌﻢ. ﺑﻤﻤﻚ ﻣﻴﻢ
ﺗﻤﻴﻤﻌﻢ ﻣﻚ ﻣﻠﻌﻢ. ﻣﻢ ﻛﻤﻌﻢ ﻟﻢ ﻣﻌﻢ ﻟﻤﻤﻢ. ﺑﻤﻴﻢ
ﻣﻠﻌﻢ ﻟﻤﻌﻤﻠﻢ ﻣﻚ ﻣﻠﻌﻢ. ﻣﻌﻴﻤﻌﻢ. ﻣﻢ ﻟﻤﻴﻌﻢ ﻣﻚ ﻣﻠﻌﻢ: ﻣﻌﻴﻤﻌﻢ
ﻣﻌﻴﻴﻢ ﻣﻠﻌﻢ ﻣﻤﻌﻢ ﻣﻠﻌﻢ ﻣﻢ ﻣﻌﻢ ﻣﻤﻤﻢ ﻟﻤﻤﻢ: ﻣﻌﻴﻤﻠﻌﻢ
ﻣﻠﻢ ﻣﻤﻢ ﻟﻤﻤﻢ ﻟﻤﻤﻢ. ﻟﻤﻤﻴﻢ ﻣﻢ ﻟﻤﻌﻢ ﻛﻤﻌﻢ ﻣﻌﻢ
ﻛﻌﻢ ﻛ ﻣﻴﻌﻢ. ﻣﻌﻌﻴﻢ ﻟﻌﻢ ﻣﻤﻢ. ﻣﻤﻴﻢ ﻣﻤﻚ ﻟﻴﻤﻤﻢ
ﻣﻌﻴﻢ ﻟﻢ ﻣﻤﻴﻢ ﻣﻠﻤﻢ ﻛ ﻟﻢ ﻣﻢ: ﻛﻤﻤﻢ ﻣﻠﻌﻢ ﻟﻢ
ﻛﻠﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ. ﻣﻤﻴﻢ ﻣﻴﻢ ﻛﻤﻌﻢ ﻣﻤﻢ ﻣﻤﻢ
ﻛﻤﻌﻢ ﻟﻢ ﻣﻤﻴﻢ ﻣﻠﻤﻢ ﻛﻤﻌﻢ ﻣﻤﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ
ﻣﻤﻴﻢ ﻟﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ
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ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ
ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ
ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ
ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ
ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ ﻣﻤﻴﻢ

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of the gods whose priests they had unjustly burnt on the altar which they had built. They were not even apprehensive or admonished by Our Majesty's just power. Rather, they added to their wickedness by ruining and destroying the Jews because they followed Our Majesty's will. They committed a myriad of crimes and acts of wickedness against them. Oh, adviser, wise man, and lover of the gods, what advice can one give on these matters?"

Since Aplatus was a wise man and a lover of peace, he allowed the tyrant to give free reign to his will from the commencement of his speech [...] to bring according to his will. He said to the tyrant: "Your Majesty's power is either destructive or merciful. You have absolute power as emperor.[134] Except for the holy gods who do not desire the destruction of people, there is no one above you to abrogate your will in those things that you do. Who is there born among human beings who can dare to abrogate the emperor's will and (still) live?"

Julian said: "As I have said, had I wanted to use power, I would not have imposed upon you the task that I have been considering in these matters. It did not escape our mind that I am permitted to do everything as emperor. Yet although I am permitted to do it, so that our rectitude may be known to everyone even in this very thing, I do not wish to exercise something by force. Therefore, as a man who is expert and wise, give (me) a right and just counsel concerning these things which we have asked you. Do not be either intimidated or conceal what is proper by reason of our power, and do not show mercy improperly to unworthy rebels and assassins."

Aplatus said: "Since I have received permission from Your Majesty and have made a promise not to conceal what is proper, [I advise you the following:] You have power as emperor. But, as Your Majesty knows, in this case the other imperial powers are also subject to the proper regulations and to the just laws. If one wishes to override the proper rules and to tread upon the just laws, he has removed[135] from himself the title of Majesty, which he ought to glorify, and has brought[136] in its place the title of tyranny"

134. Lit. In all that you wish, you rule like an emperor.

135. See: √ܫܠܛ quadref. *SL* 232, mng. 1.

136. For: ܐܝܬܝ, read: ܐܝܬܝ.

ہاں، میرے بھائی، سنو۔ تم کون جانے والے ہو؟
میں جانتا ہوں۔ میں جانتا ہوں۔ میں جانتا ہوں: میرا بھائی
ہے۔ میرا بھائی بہت بڑا ہے۔ میرا بھائی بہت بڑا ہے۔
میرا بھائی بہت بڑا ہے۔ میرا بھائی بہت بڑا ہے۔ میرا
بھائی بہت بڑا ہے۔ میرا بھائی بہت بڑا ہے۔ میرا بھائی
بہت بڑا ہے۔ میرا بھائی بہت بڑا ہے۔ میرا بھائی بہت
بڑا ہے۔ میرا بھائی بہت بڑا ہے۔ میرا بھائی بہت بڑا

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"which will bequeath eternal shame and disgrace to its possessors. Therefore, in such a case he does not have the right to be called an 'emperor' but a 'tyrant,' one who conducts affairs lawlessly. God forbid, that Your Majesty will override just laws, seeing that all the proper regulations issue from you."

Julian replied: "Why do they demand proper rules and desire just laws for rebellious slaves and assassins who do not take the fear of their masters into consideration?"[137]

Aplatus said: "Your Divinity has given us, those of lower rank, permission, and has commanded by your Highness' Power,[138] to give counsel concerning your understanding on those things which we[139] understand. Now, oh emperor, the Glorious and Powerful One forever, it seemed to us, that considering that Your Highness has not yet sat on the throne of the Roman Empire, the adored and glorified name of Your Majesty's power has not yet been acclaimed over the Roman Empire. We have not yet received Our Majesty's acclamations in this city which is the very capitol of our empire and the mother of all the cities under our sovereign rule. The authority of those who do not receive the imperial acclamations in this city is less than that of the emperors, and it is outside the writ of the Byzantine emperors. Oh, Glorious and Powerful One, on account of this we have conveyed for some time to Your Majestic Power a supplication and a request[140] to have patience with this city because it is the capitol of our empire. Before assuming the royal throne, we should not hasten to declare slaughter upon it lest we be called enemies and not administrators before we reign. It is improper to seize the throne of the empire by means of arms, swords, war, killing, and bloodshed, lest we be considered tyrants and not emperors. But if it be Your Majesty's will, and, it seems proper to Your Power, let us restrain ourselves and bear the indignation of their crime for a while until the empire is secure in our hands, and we overpower our enemies and triumph (over them) in wars. We will then legally return in victory to our empire as the emperor and ruler according to the proper rules, and Your Righteousness will be able to take revenge on the malefactors. Vengeance will be exacted from them"

137. Lit. put before their eyes.

138. See: ܟܘܬܝܢ *SL* 1145, mng. b.

139. See: ܟܘܬܝܢ *SL* 175, mng. 2b.

140. cf. ܥܬܪܐ *SL* 1188, mng. 2.

ما هنر لحجه ملم. لحلحا مرهمه مرمحه ,معتمل هنحه
هم. همحه ملم مهنج ي نحجه مرمل نلمر. مخلح نحمهنه
معلمحه. مهنمحه نمهنجه مح. نحجهنا معلمحه لم نش
لمحنه ملمه. نحمر همعلمه .. لمرا معجه مهنلمه مهجلح
مرنجه لح: مهنمحه نمهنجه لمرفه مم: مهنلمه مهجلح
.... معمنجه مهلمه معمنح نمه محمه ملم: مخلمفه مرمنه
مرنجه: مرة حجا لم معجهنمحلمر لم هجمه مهمهنمه. نحمر همخلمر
مهنجه نلمر لجه. نجهنمهجه مخلمهه مح لمرفهنمه
معجهه مم مم لم هنمهنمر نجهنجنمخل مخلح لهنر معمنه حي
معجهنجه هنجهه مل لجه جه لهلم. لحلحا مخلح مهجه 10
مهجهه مرنجهه مهجه. مهمهنمه نمهنجه همنجه لح
مهجهنمه مرمنجه لم نمنمر لم مهم مح: معجهنمهنمه
مهجهنمه مرمهمر لح ,نمنمر مل مهم مح: معجهنمهنمه
ملم نلمره. خلمهجه هنمجه همحه مهجهه: لمرمهمر مم
معمنمنجه, ه, مرة حي. مرمم مهنمجه مهجهنجه مهنج مجهه 15
مهجهنمه نه, ه, نمه: مرمم مهنمجه مهجهنجه مهنج مجهه
مهجهنمه نمهنج مخلح ,ه, مهنجهنجه مح نجلم. مخلح مح
مجنمه مهنجهه مهمج. مهجهه مهجهه مم مرمم مم نمحه
لمجه. مرمم مهنمجه مجه نمهم مهجهنجه مهلمهجه مهر
نمهنجه مله مهجنلجنه نجهنمه مخلمهه. نمحلم مجه مهمر 20
.مهجنه نمجهمه مهمه: نمحلم مجه مم لم مهنج مهج نم
مجه. مهجهنجه مهمنجه مهمر مجهنجه مهمنجه
مهم مهمر حي لم نلم. مخلح مله مهمنج لم مجهمه
مجهه. مجهنج مهمر. نجهنمهجه مجهه مجه: نجهنجهنجه 25
مهجهنجه مجهنج مهمه مج: مهمر مله لمهمنمجه مهمر
مم لمهجه. مهجنمه مم مم نمهجه: مهجهنجه جه مهجهجهنمه
نمهجه مهمه. مخلجهنج مم نمه نمهنجه. نمهلمه
لمهمه مجهنمه مخلح مهمه. نمهجهجه مهمهنمر مهجهجه

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"with justice, for having transgressed the proper bounds. Each one of them will be justly repaid according to the caliber of his crimes. Like unworthy slaves ordered by their masters, we have conveyed to Your Majesty our persuasive request concerning these matters which we have seen. It is now the will of Your Divinity."
Julian said: "Your counsel is very pleasing in my sight, and I accept your word. But when I overlook and forgive all of them, we cannot neglect vengeance for the divine priests, lest the gods whom they served be angry at our negligence of their vengeance."
Aplatus said: "Leave the vengeance of the priests to the gods. They will exact their vengeance when they wish. Who can scrutinize the secrets of the gods and enter into their mysteries? Who can comprehend what is their will in those matters that have taken place? Perhaps they already approached their service negligently or perfunctorily, or perhaps they[141] again approached their mysteries indifferently and corruptly. Or perhaps they regularly stole first fruits, and, thus, in the greed of their vows defrauded the gods and stole their offerings. This unmerciful fate has befallen them on account of the threat of the gods against them. The way in which they were negligent when they were tormented is hidden from us, but it is revealed to the gods. They did not come to their aid when the inferno took revenge upon them. Let us, therefore, give to the gods those things that are ordained for the gods and content ourselves for the time being as much as we can with the things that are designated for us. We should now take care as to how to acquire a good and glorious reputation in the administration granted to us."
The advice which Aplatus gave to the tyrant pleased him, and he fulfilled his word. When the cursed tyrant arrived and reached Italy, he sent heralds ahead of him to Rome to announce his arrival. The whole city was disturbed and seized with fear. Those chiefs of Rome who had entered the sworn covenant were not at all afraid or agitated. But when they learned that the tyrant was about to arrive, they cast off

141. I.e. the pagan priests.

خاطره. مرسلا سعيها وحصرا حد مرسلحت مرسح
لسا، معسيره وحصرا مح سرم نعيرد وحسح لرم لرم
لم رسلسرا علم وحسح مح مرحصرا مرح مح مرحد سرم
مرم وم وحسلحسلسرا وحسلحلسرا لحره سلحصرا مرحصح
لحصلسرم. سرلح سعد ليعر حلا. ليسر وحسلسرا * مرح مح
حم. وحصحسرم مرحسم رد حسلح مح سرا نعيد. سرلح هم لحر
وحلح سر نعيد. مرحسرا لم هعر. مرسلحسلسرا سعيحصرا مرسحح
وحسلحسح حسرا وحيحصحسم لحر وحم حصحصح وحسلرا مرسلح
.مرسلحيا حسم مرحصحرا مرسحح. ليسر وحسلحلسرم ..*
وحسلحصح مح مح ليعر نحسلسرم وحسحرم مرح مسرا سلحسر، 10
وحسح مح وحسرا سرليعرا وحسلحسلسرم لحرح. مرسلحيا
مرحسلحصرا حسرا مرحصحرم سرحصرم ليحد مرحم. ليحلسرا علمرح
سرحسلحصرا سرحم مح حرم مرحم سرد مح وحسلحصحرم وحرم
مرحصحيا مرحصحرم سرحصرم ليحد مرحم. ليحلسرا علمرح 15
نحسلحسحصح نحسلحيا مرسلحيا وحرم حرحلحم. وحرم سرحح
نحسلحرا مرسلحيا وحسلحسلسرحم نحسلحصحيم حلحح م
حصرم علم سرا مح. مرحسلا سح هعرا مرلم مح مح وحسا هعلمر
وحسحسم مرحسحم مرحرا، سح مرحح مرسلحيا سرا وحسا، سح
وحسح مرحسلحسرا مح وحسم سرلح مرحم: سعلحصحرا مح وحسح
.ليحصم مرسلحيا لسلحسم علم مرسلحيا لمحرم لحلا. مرحسحملح 20
ح مرحيا مرحسرم. سعصحلحصرا مح ليحصم وليحرا علم مرحرم
.لم هعرسلسرا مرحسلحسحصح مرسم مرحم مرحم نعيد مرحسرا
.معلحم لحصرم وحلحلسم علحرا مرحلح مرسلحيا، سحسرحم ليحصرم
ليحد. مرحلحسرا مرحسح حمد مح. مرحسرا مرسلحيا مرسم سرا وحسا
.معلحسلحسرا مح وحسم وسلحسرا: مرحسحسلحيا مرسحصرم، سحسرم 25
وحسحسلحيا سرا مرحسحسلحيا. لحرحسلحسرم مرسحح حلحرا علحسر
.مرحم هعرم وحسم مرحسلحسرا سح. مرحسحسرا مرحصرم حلحرا علحسر
وحسح ليحد. مرحسحسرا حسلحسرا مرسلحيا مح حلحرا مرحسر

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wordly cares and concern for possessions from themselves, and they generously distributed their belongings. They visited the poor, the afflicted, and also the orphans and the widows, and they dispensed much (of their wealth). They were men with much property, and they entrusted the rest of their possessions that they had acquired to the members of their households. Before the tyrant came to their city, they appointed managers and assistants over their internal and external properties. They abandoned their houses and renounced their residences. The blessed Eusebius was their helper in the divine Church until the day on which the tyrant entered the city when he sent them to be incarcerated in prison.

Julian's entry into Rome to be proclaimed emperor took place on the 25th of the month of Adar, in the year 673 of the Seleucid Era,[142] five months after Constantine's death. On that very day the tyrant entered Rome with a solemn procession of his forces, with the might and forces of his troops, with a large number of legions, and with rows of armor-clad men[143] bearing force and splendor. His mind was high and uplifted by his pagan divinations. He could not realize in his madness that he was human. In order to cast terror and fright upon the inhabitants of Rome, he assumed a threatening and frightening appearance on his face. The populace of the city was frightened by his appearance. They fled and hid from him, and no one went around in the streets of the city for many days. When the tyrant saw that great fear had overtaken the inhabitants of Rome, he gave gifts to his troops, appointed generals over them, and sent them to go to other cities until such time that they should receive orders. He sent his heralds into the city to proclaim peace and to announce pardon. They showed themselves before him with difficulty.

When all was tranquil, the killing subsided, and the populace was calmed, the tyrant commanded that there should be spectacles,

142. Lit. according to the reckoning of the Greeks. I.e. March 25, 362

143. Sy: ܚܡܬܐ ܕܠܛܥ. Read: ܚܡܬܐ ܕܠܛܥ. On this phrase, see: *SL* 672, s.v. ܠܛܥ.

ܒܥܝ ܠܡܫܬܐ ܕ ܡܫܝܚܐ. ܟܬܒ ܟܬܒ ܫܠܚ ܠܟ ܫܠܡ
ܡܠܟܝܟ. ܟܬܒ ܠܗ ܥܡ ܡܫܬܐ ܟܬܒ ܠܟ ܫܠܡ
ܟܬܒ. ܟܬܒ ܐ ܐܚ ܐ ܡܐ ܟܬܒ. ܐܚ ܠ ܫܠܡ{ }
ܟܬܒ ܡܐ ܟܬܒ ܐ ܐ ܡܐ ܟܬܒ ܐ ܐ ܡܐ ܟܬܒ ܐ ܐ

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and that the whole populace should be assembled in the municipal theaters, promising with oaths that, henceforth, there would be peace and no more danger. When the entire city was assembled by the Wicked One's order, and all of the theaters were entirely[144] filled, Julian put on royal garments and mounted to sit on the throne of the emperors. Before taking his seat upon the royal throne, the tyrant first awaited to receive the imperial acclamations from the crowds of the city, lest he be inscribed in the imperial records as a 'tyrant' instead of an 'emperor.'

The citizens of Rome shouted, saying: "If, indeed, you demand an imperial acclamation from us, give a promise for our requests and (then) receive the acclamation."

Julian said to them: "What is your request?"

They said to him: "Let peace reign[145] over all religions."

Julian shook his head and remained silent. They were, however, making an uproar at him, shouting at him, and saying: "You wish to rule over the empire.[146] Leave the religions to themselves, and do what will be fitting for you .[147] If it pleases you to acquire our city, let the persecution of the House of Maximian cease from (our) midst. Behold, we are your slaves. Our city desires these things, and our people are in accord with it. When you will make peace in your realm, the empire will be fitting for you. When your mercy will be equally spread over all (persons), the crown and the dominion will be splendid for you."

When they had been stirring up these words for a long time, the tyrant waved his hand to silence them. When they were quiet and had calmed down, he spoke to them, saying: "What is this evil corruption which has taken hold of your city? Not a few scandals and evil doings have taken place in it. If we[148] would investigate[149] your scandals and your evil deeds, scarcely a third part of the inhabitants of your city would remain from our killing. But since this is the commencement of our reign, we have deemed it much more appropriate to grant a pardon to those who are guilty until this day, and to lavish pity[150] upon the malefactors. Citizens of Rome ! Let this be known to you, that I have granted a pardon"

144. Sy: ܡܢ ܟܠ ܗܝ ܕܡܬܐ; see: ܡܬܠܐ *SL* 1036, mng. 5.

145. See: √ܫܠܡ af. *SL* 772, mng. 1.a.2.

146. Lit. to sit on the imperial throne.

147. Unclear; v. 38:14.

148. Lit. Our Majesty.

149. I.e. √ܫܐܠ pe. + imp.

150. See: √ܚܢܢ af. *SL* 1590, mng. 1.b.

ܡܫܚܝܬܐ ܡܪܝܡ ܕ. ܡܫܝܚܐ ܡܪܝܡ ܒܬܠ ܡܠܟ ܡܫܝܚܐ
ܫܠܚ ܒܥܠ ܕܐ. ܒܪܝܟ ܡܠܟ ܒܠܐ. ܐܡܪ ܠܟ ܐܢ ܡܫܝܚ
ܐܡܪ ܡܪܝܡ ܒܠ ܠܡܫܝܚܐ. ܡܠܟ ܡܫܝܚ ܒܠܐ ܡܫܝܚ
ܠܟ ܬܐܡܪ ܠܡܐ. ܢܫܝܚܐ ܡܥܝܩ ܒܠ ܐܡܪ. ܐܡܪ
ܐܢܐ ܒܪܝܡ ܐܡܪ ܡܪܝܡ. ܡܫܝܚ ܡܫܝܚ ܒܠ ܡܫܝܚ 5
ܡܫܝܚ ܠܟ ܬܐܡܪ ܒܪܝܡ: ܡܫܝܚ ܡܥܝܩ ܒܠ ܡܫܝܚ
ܡܠܟ ܡܪܝܡ. ܡܫܝܚ ܡܫܝܚ ܬܐܡܪ ܡܠܟ. ܡܠܟ
ܠܐ ܐܡܪ ܒܠ. ܒܪܝܡ ܡܫܝܚ ܬܐ ܐܢ ܡܠ ܒܠ ܒܠ. ܡܠܟ
. ܡܠ ܒܪܝܡ. ܡܫܝܚ, ܡ ܡܫ. ܐܡܪ ܠܡܠ ܒܪ 10
. ܐܡܪ ܡܥܝܩ ܒܪ ܐܡܪ. ܠܥܐ ܠܟ ܠܟ ܡܫܝ ܡܠܟ
ܡܫܝܚ ܠܟ. ܒܪܝܡ ܕ ܒܝܒ. ,ܡܠܟ ܒܠ ܒܪ ܒܠ ܐܡܪ
ܡܫ ܡܫ. ܡܠܟ ܒܪ ܡܫ ܡܫ. ܡܫܝ ܡܫ ܡ ܡܫ
ܡܫ ܡܠ ܡ. ܡܫ ܒܝ ܡ ܡܫ ܡܫ ܡܫ ܡܫ ܡ 15
ܡܫ. ܡܫܝ ܡ ܡܫ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ
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"to your city for one time. Henceforth, there will be neither pardon, nor mercy, nor life for one who dares to despise the order of our rule, or for one who keeps to that former notion of tyranny. As for the peace which you have asked me concerning the religions, I have made up my mind to make peace, that is to say, provided that these also come to a right will and persevere[151] in the worship and adoration of the gods, and that they show concern and activity so that the sacrifices and the offerings of the first fruits should not be treated contemptuously.[152] As far as we are concerned, when they have pleased the gods on their part, they will be permitted to utilize their mistaken sacraments as much as they wish without having fear of anything whatsoever from us. We once deliberated secretly concerning the tyrant, Eusebius, and his judgment was nearly revealed to him. The other tyrants who were with him, who consented to his folly, and who neither ceased[153] in their wickedness nor repented from their sins, but who still retain their original tyrannical thought, do not have our mighty fear set before their sight to know that these matters are so. Behold, because of their pride, they have not even appeared before us at all, so that even in this very point, their tyranny should be known. For persons such as these, there is neither compassion nor pardon nor even life. Indeed, from now on, I will avenge myself upon them with fitting justice for their sins which their hands have wrought and for their wicked actions."

At the same time he sent (men) to take them out of the church with great abuse by pulling them away and throwing them down. According to the Evil One's command, they stripped off and removed the expensive dress of their vestment, and they clothed them in depraved garments of women. By this command, they threw them down before him in the depraved costume. The tyrant did not look at them, nor even put any question to them. Rather, they placed iron collars and chains upon them and sent them to prison with great ignominy until the time would come to hear them properly.

The people of the whole city wept painfully at the humiliation and ignominy of these

151. See: √2# ܫܡܥ etpe. *SL* 56, mng. 2a.

152. See: √ܫܠܛ etpe. *SL* 234, mng. 4.

153. See: √2# ܒܛܠ pe. *SL* 1629, mng. 1.b.

ملاهم. ملسوا ملا ملتحمه بهل لما ملهم كم ؛محمنتحا
وهب بلهم وم. ملمحمعا ملتمحه عمتم مبحتا كهل ملتم
لحا كم ؛ملمحمعا ملتم لحما. ملهتمحيمًا ملتحم ملتحا
هما وهنم لما وم. تحتحتا لا ملتهم. ؛ملتم كم. ملمحنا
ملمتحمحا ؛لتحمتهنا وهب. ملتمًا ملتم كما ؛ملمحا ؛لتهم 5
ملا. ؛ملمحلمححه ملمحتم كم ؛لتهم ملتهمحه مد. ملمحنا ملتسلححلم
ملمحنا ملتحنا ملتهم ؛لتمتمعتنا ملتحتحتهم ملتحنا ؛لمحلم بهل
؛لتسلتمتهنا. ؛بهل كحنا ملتم ؛لتهم هما مد لمحلم. ؛لتمتحتم
.تحتحنا ملحم ؛لتهم بهل مد. ملم ؛نا ملتهم ؛لتمتمعتنحلم ملمحنا
لم ملتهم ؛نا كما ملتم. ؛بتلتهتهم ؛نا ملتمحلم لحا ؛نهل كم 10
ملهم. ؛تنتا ؛نحا ؛ما ملحلم بلهم تحتم. ؛ملتملتهم ؛لتحتمتحتحا
كم مكم ملا. ؛ملمحمعا ملتحتمحنا: ؛متحنا ملتمحلم ؛نا
لتحتحا ملتم: ؛لتمتمتحتهم لحا ملتمحلم ما هما ؛لتمتمعتم
ملتهم ملا: ؛لتحتم ؛لتمتمحتمحنا ملتحتم ملتحنا وهب متم
ملتحم ؛نهلما ؛لتحتمتحتا. ؛لتمتمتحا بتهم ؛نلمحلم ملمحلما 15
؛لتمتمتحتهم تحتم ملتحتم. ملتمتحم ملتمتحم ملمكم ؛تنتم. ؛نتم
.؛نهلما لتحتم ؛لتمتمحا. تحتحتهم ؛لتمتمتحتحلم ؛نتحتم وهب هما
بتتحا: ؛نهل ملتم كم. ملتم ملتهم ملتحتمحه ملا ملتمتا بهل
ؤتحتهما ؛ملتحتحا ؛لتمتمتحتهم ؛لتمتم ملتم بتتحتم ؛ملمحلمحنا 20
ملتم كم ؛نتحتم كم ؛لتهم لتحم ؛نهم ملتحتحتم متحا. ؛لتمتمحتم
ملتحم ملتمحلم ؛لتهما ؛ملتمتحتحا ؛نتحتم مد. ؛ملتحلم
ملتم كم ملتحتحا ؛لتهم ملتحتحتا. ؛لتمتحتحتحا ؛نتحتم ملتحتحا
ملتحتحتا ملتحتحتم ملتمحتم. ملهتحا متتحتحم ملتم ملتم
؛لتمتم تما ملا ملتمتا بهل وم. ؛متحتحم ؛لتهم ملتم ؛نتم كم 25
؛لتمتم ملتحتم ملتم ؛لتمتمتم كم ملتحم بتتم ملتحتحم ملتحتم
.؛ملمحلمحم ؛نتم كم ؛نتحتم بتتحا ؛لتهم ؛نتحتم. ؛ملتحتحتحم ؛نتحتا
ملتحا ؛نا ملتم. ؛نتحتم ؛لتم تحتحتا ملتما بهل ملتم مد
ملتحتحتا ؛ملتحتحتم ملتمحتم. ملهتحا متتحتحم ملتم ملتم
ملتم كم ملتحتحا ؛لتهم ملتحتحتا. ؛لتمتحتحتحا ؛نتحتم ملتحتحا
ملتحم ملتمحلم ؛لتهما ؛ملتمتحتحا ؛نتحتم مد. ؛ملمحلمحم
ملتم كم ملتحتحا ؛لتهم ملتحتحتا. ؛لتمتحتحتحا ؛نتحتم ملتحتحا

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distinguished and respected men. The chiefs[154] of all of Rome, those divine servants, did not grieve in their souls at all concerning this, but were very happy. Their minds were delighted that they were worthy to grow strong[155] in the struggle of their martyrdom. They thanked and praised God.

The tyrant commanded that the blessed Eusebius should not appear before him, but that he should also go to the prison in his priestly garb without irons until the day that the festival of the gods would be reinstituted. They did to him as he commanded. The tyrant was pleased and intended to offer up the blessed Eusebius in his priestly clothing and garment as a burnt offering upon the altar during the festival of the idols. In this way, everyone would know that the high priest of the Nazarenes had exacted an accounting in himself for the priests of the gods. As an honor to his idols, he spared the saint the ignominy of prison, saying: "It is not truly fitting that once he has been solemnly promised to the gods, a man who has been designated as a sacrifice to the divinity should suffer insult."

The blessed Eusebius was not disturbed by these (statements). Rather, he offered a constant prayer to God in prison for the peace of the churches, the redemption of their congregants,[156] and on behalf of the struggle and the patience of those who were with him. (He did this) by strengthening their mind and confirming their belief with the examples that he had gathered from scripture, reciting before them the accounts of the triumphs of distinguished persons like them, who, in the time of the wicked Maximian, had abandoned all that they had gained in their remarkable struggle, and had ended their lives by their good martyrdom for Christ.

After the tyrant had spent four weeks in Rome, the madman commanded that a great altar should be built next to the door of the church of Rome, where the first altar had been built, and it was built as he commanded. They sent heralds into the city (to announce) that "ten days hence, the great festival of the gods will be reinstituted. Let everyone take heed[157] of himself. Let him launder his garments and consecrate his limbs, for the day of the gods is holy like them."

When these mad words

154. Read: ܩܕܡܝܐ.

155. I.e. √ܥܬܩ pe.

156. Lit. children.

157. Lit. see.

ܡܫܝܚܐ ܕܐܠܗܐ ܚܝܐ ܘܡܩܝܡ ܟܠ ܡܕܡ ܒܗ ܐܬܬܟܠ ܒܝܘܡ ܕܝܢܐ ܘܒܫܥܬܐ ܕܡܘܬܐ ܕܐܢܐ ܐܬܟܠ ܒܗ ܘܐܬܝ ܠܝ ܠܘܬ ܟܠ ܡܢ ܕ

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were heard in the streets of Rome, all of the people of the city were astonished at his paganism, and they wondered at his insanity. Nine days later, the tyrant ordered that at the beat of the drum[158] and the sounding of the horns, the heralds should go into the city (proclaiming the following):

"With a good will and with a sincere heart, everyone should be ready and prepared in the morning to rejoice and delight in the great holiday of the gods, especially in the divine marriage of Zeus and Apollo, who have been very angry[159] at us until now, inasmuch as we have not as yet taken revenge for their priests, those sustainers of the world, from whom help flows to our populace. We must offer a burnt offering of conciliation to their divinity which is hidden from all and cannot be understood by human sight, except by means of images alone. We have vowed for their altar, to all these manifest images of the hidden divinity, a sacrifice, viz. Eusebius, chief of the religion of the Nazarenes. May the sacrifice be for a sweet savor to the divinity, for the repose of your city and the existence of its inhabitants, so that when you serve the gods with all your heart, times of rest and good years charged with joys may come upon you."

These mad expressions drummed the ears of all the people of their city. The citizens of Rome were in mourning, pained, and astounded in their soul at the (impending) painful death of the blessed old man. They resolved either to die with him or to save him from the inferno of the altar by means of their shouting. The following morning, Julian put on a marvelous royal garment and wore an additional priestly garment over it, so that he could celebrate his idolatrous feast in both of them. He sent (a message) to summon the abominable priests, the members of his idolatry, and commanded them, saying: "Be ready and prepared. At the time when the drum shall beat, and when the people of the city shall be assembled next to the divine altar, take care, that with your splendid serving vessels carried with honor upon the palms of your hands, Zeus and Apollo"

158. See: دفغجه *SL* 950, mng. 8.

159. Lit. in great wrath.

ﻣﺎﻣﻪ. ﻧﻬﺪﺗﻪ ﻣﻠﻪ ﻫﻪ. ﺩﻩﻣ ﻟﻪﻫﻪﻋ ﻫﻪﻣﻴﺯ ﺷﻪﻋﻪ
.ﻧﻪﻋﻪ ﻫﻪﺑﻪﻫ ﻫﻠﻪ ﺩﻪﻋ. ﻣﻬﻌﻪﻋ ﻣﻴﻨﻬﻠﻪﻫ ﻧﻬﻌﻪﺳﻪ ﺩﻩﻣ
.ﻫﻪﺩﻪﻋﻪﻫ ﻫﻠﻪﻣ ﻟﻠﻪﻫ. ﻫﻪﺗﻪ ﻟﻠﻪﻫ ﻫﻠﻪﻟ ﻋﻪﻫ. ﻧﻴﻨﻪﻟ ﻋﻪﻫ
ﻫﻪﻣﻪ. ﻧﻪﻟ ﻣﻴ ﻫﻪﺩﻪﻋ. ﻫﻌﻪ ﻫﻠﻠﻪﻫ ﻫﻠﻪﻟ ﻫﻴﻪ ﻣﻴ ﻋﻪﻫ ﻟﻪﻫ
ﻣﻴﻨﻪﻣ ﻧﻪﻟ ﻫﻴﻪﻣﻴﻨ ﻫﻠﻪﻟ ﻫﻴﻪ ﻫﻴﻪﻣﻴﻨ ﻫﻴﻪﻣﻴﻨ ﻫﻴﻪﻣﻴﻨ

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“will come in their splendor at the sound of the praise of the musical choruses before them.”

When the entire blessed craft of the musical instruments was set in motion to produce sound, and when the priests received the command and went forth, the tyrant ordered the drum to be sounded. In order to be able to save Eusebius from the conflagration on the altar by the sound of their cries, all of the people gathered together at the altar which the tyrant had built. When the tyrant learned that all the people of the city were assembled, he also came with the great pomp of his forces. He mounted and sat down upon the dais facing the altar which was prepared for him, with armed troops stationed on his right and on his left. When the Damned One turned and glanced at the crowds of the city, saw that they were mournful and downcast, and that they were clad in repulsive and despicable garments, he was very displeased. He rebuked them, saying to them angrily: “Why have you appeared before our majestic face in these hideous garments, perpetrating an insult on the great day of the gods? You have assembled[160] as if for the mourning of the dead, whereas you should have come for the marriage feast of the gods. You have insulted our command, and you have reviled those things which we have proclaimed. Know therefore, that by your impertinence you have invoked destruction upon your city and upon yourselves. What is this that you are mourning and suffering? Disclose your thought and make your wish known so that we may also know (it).”

They were silent and did not give him an answer. When calmness settled upon all of them, one person from among the crowd lifted up his voice and shouted, saying: “It is truly fine and justifiably proper that we are mourning and suffering. This is because of your madness and idolatry, for you have left God, your creator, who overspread His compassionate wing during the time of your hardship, and who hid you from the sword of a righteous man, while you, an iniquitous man, denied Him in the time of your greatness, and rejected His glory. You have become insane and have gone mad through the love of demons and idol worship. You have grown your beard like a madman for the idolatrous priesthood. How can one not lament and weep for the blindness of your mind, since the worship of God, the Most High, is violated by His creatures through the madness of their rulers?”

160. Read: ܥܒܕܬܘܢ See: √ܥܒܕ etpa. *SL* 1277, mng. 2.

وَصَبَّتْهَا مَاءَهَا مَعَهَا مَرَّةً كَمَا مَاءَهَا مَعَهَا مَرَّةً كَمَا مَاءَهَا مَعَهَا مَرَّةً كَمَا

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“Demons are worshipped and idols are acknowledged. As the Holy Book says: ‘The impudent are not ashamed and do not know what chastisement is’” [Jer 6:15]

The tyrant was aggravated and angry. He commanded that an active search be made for this man, and that he be seized. When he was seized, they brought him before him, and he commanded that the cloak which was wrapped around his head should be removed, so that it might be known who it was who was so audacious. When the covering was removed from him, everyone knew that this was Adocetus, (head) of the monasteries of Rome.

Julian was surprised and astonished at those things which had occurred to him since the beginning of his reign, especially in the city which was the capitol of his realm. As he had intended to execute[161] the righteous man, he asked him severely, while threatening: “Are you really Adocetus, of whom I have learned from many persons that you were the cause of the destruction of the divine priests?”

Adocetus answered: “God forbid that we should be betrayers[162] of the divine priests. We are rather worshippers and admirers of the sinful priests and the idolatrous mad ones. But, if you desire something, I openly avow about myself before the municipal assembly and before all the troops, that I was the cause of their destruction as well as of their immolation.”

Julian said: “My desire today is that we should joyfully celebrate the feast of the gods, and dispense honor to their great day. The day after tomorrow these gods will bear witness for me to avenge your insult upon you. I will punish you for your audacity and blasphemy against the gods in such a way that I will strike terror through you into the entire people of the Galileans and frighten (all of) you.”

Adocetus said: “You have not yet experienced[163] the Galileans and the demonstration of their endurance. You falsely think that you will terrorize them by your words and frighten them by your threats. It has greatly escaped your notice,[164] and you do not know, that if your impure hands open the gate of martyrdom for them, the Galileans can wonderfully confound your madness by their heroism and their courage through their martyrdom, as well as by the strength of their endurance, execrating your guilt

161. Lit. he had in mind because of the death.

162. See: ܡܓܥܠܬܢܐ *SL* 849, mng. 1.

163. See: √ܥܡܠ pe. *SL* 1595, mng. 21.

164. See: √ܫܚܐ pe. *SL* 541, mng. 7b.

.ماهاب کا مارهاشه .مایکاه یاداهاکاه مدتا یاتکاه
❖ ❖ مکاه مکاه ایمدا ماه .خیدا کا فاهکاهکاه
نامالیاکاه تعنکاا ناهه .فاسماهه مناپ کا ایمایماه
ساه لاهیدا ناه .نماکاه ،ساکاپه ماکاهاه یاه .ماکاهه 5
ماه فاها تاناها ماه .ساا کا ماه ماپکا مایکاه
کاا هاتاهاه :مارهسه ساه هاماهیاه یاه .مایهاه ماناه
هاله ساها .نکاهساپا مارایا مکاپکاه فاه هاهکاناا یاه
فاناپه .ماهکاکاه هایاه که ها کاهاهساا کاله کا ایفاه
کاپه .مکاهیاه ماه یاه .ساناهاا مکاا هاهاا مارایکاه 10
هاه کاا .کاهلاکاه یا هاهکاا ماله .مایایا ماهکاه
هاه ماه ا.مکاپکاه که ماله هاکاه .هاهکاناه کا هاه
هاهکاناه ❖ .. ❖ مارهساه هایکاکاه کاساکاه مارکاه
ماه .مهساه کا هه مکاکاپه مارهساه هایکاکاه ماه .ایهاه
نامالیاکاه هاهیاهکاه مارکاها یا هایکاکاه .مکاپکاه مایکاه
ماکاه مکاپ هاه .نهساپ مارکاهکاه مایکاه ماهیاه ماه 15
کاساکاه ناه کاساکاه کاپ هاه ماه مکاا .مهکا کا ماه
کاساکاه ناه کاساکاه کاپ هاه ماه مکاا .مهکا کا ماه
مایکاه یاکاا .کاهایا ماه ک .ایهاه هاماه .ناه ک هاکا کاه
ایکاه .مکا کاهکاکاه مایاه کا کاپکاه .مارهساه مکاپکا
.مارهایه کاه مکاه کاهاپکا .ا ماهاه مکاپکا کاها .مکاه
مکاه .ماکاپکا کاا مارهایکاه ا مارهایهکاه مایکا کاهاه 20
.ایهاه هاهکاناه .مکا کاهکاه کاناه مکاپکاپ ا مکاه کاپکا
ماهکاه ا کاهکاه کاپکا کاه کاه ماه کاه مکاا
.ماه یکا ماه کاکا مارهایکاه ماپکاه کاهکاناهکاه
.مکاپکاپ کاها ماه کاناه مارهایکاه ماپکاه کاهکاناهکاه 25
مارهایکاپ مایاهکاه کاها ماهکاه مارهاهکاه مپکاپ کاه
ماپ کاهکاه مکاهکاه کاهکاناهکاه کاها ماهکاهکاه
مارهساه ماه ماپ کاهکاه کاهکاناهکاه مکاپکاپ مارهساه
.ماپکاه کا مارهایکاه مایکاه کاهکاناهکاه مپکاه کاپکاه

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in their victorious triumph."
Since the tyrant had to perform his pagan mysteries at that time, he had made up his mind[165] to have Eusebius, the innocent Divine One, burnt in revenge for his priests, and then to carry out the sacrifices to his idols. Because of the depravity of the blessed Adocetus on that day, the tyrant omitted this pretext. He had him put in irons and sent him to prison until he celebrated the feast of his idols and would have a day on which to hear him.
After Adocetus was sent to prison, the tyrant sent (a message) to have Eusebius brought in order to offer him up as a burnt offering on his idolatrous altar. When all the people of the city saw the pious Divine One whom they were leading as a lamb to slaughter, they all lifted up their voices and wept. They cried out to Julian saying: "If you desire the peace of our country and the existence of our city during the feast of the gods, grant to us and to our city as a gift a favorable judgment regarding the immolation of this old man because of his extreme old age.[166] If you will do this for us, we and our city shall be under obligation to Your Merciful Goodness forever.[167] We have presented this supplication to Your Majesty for the support of your abundant mercy towards us. Henceforth, compassion from good will is yours. Pardon is very appropriate for Your Majesty, especially on the great day of the gods."
Julian was angered at these words, and he answered them harshly, saying: "Oh, rebels and stiff-necked ones who call for destruction upon themselves! How long shall I have patience with you and suffer you? Our mercy has brought you into great tyranny. Oh, ones who have injured themselves in their zeal! What is that cry of yours, today? If the gods are not contented by the immolation of this unfortunate one, they will call for ruin and destruction upon you and upon your city. Know now and see what you should do. You did not begin to employ the idea of tyranny from today. We have experienced your testing for a long time, and we are acquainted with your rashness."

165. See: ܣܥܪ adj., *SL* 1103, mng. 4.
166. Lit. heaviness of years.
167. Lit. for all our days.

ﺑﺤﺮ ﻣﺎ ﺩﺭﻳﺎﺑﻲ ﻟﺎ ﻣﻴﺤﻮﻩ. ﺃﻣﺴﻬﺎ ﻟﺎ ﺗﻌﻠﻢ ﻣﺎﺫﺍ
ﺗﺤﻤﻞ. ﻣﻬﻤﺎﻭﻳﺎﺗ ﻣﺴﺘﺤﻴﻞ ﺍﻟﻌﺎﻟﻢ ﺗﺤﻤﻞ ﻫﻲ ﺃﻧﺎ
ﻫﺎ ﺩﻳﺎﻟﻢ ﻳﺘﺤﺪ ﻣﻜﻪ. ﺍﻣﻪ ﻫﺬﺍ ﻣﻌﻤﻮﻩ ﺩﺭﻳﺎﺑﻲ ﺗﺤﻤﻞ
ﻣﻜﻪ ﺑﺎﻟﻢ ﻣﺎﺗﺤﻤﻮﻩ ﻣﻜﻪ. ﻧﻤﻠﻴﺔ ﺗﺮﻳﺎﺑﻲ ﻟﻢ ﻣﺎﺗﺤﻤﻞ ﻫﻲ
ﻣﺎﺗﺤﻤﻞ ﺑﺎﻟﻢ، ﻣﻜﻪ ﺩﺭﻳﺎﺑﻲ ﻣﻬﻤﺎﻭﻳﺎﺗ ﻣﻬﻤﺎﻭﻳﺎﺗ ﺑﺎﻟﻢ
ﻣﺎﺗﺤﻤﻞ ﻫﻲ ﺃﻧﺎ ﻣﻜﻪ ﺩﺭﻳﺎﺑﻲ ﻣﻬﻤﺎﻭﻳﺎﺗ ﻟﻢ ﻣﺎﺗﺤﻤﻞ ﻫﻲ
ﺩﺭﻳﺎﺑﻲ ﻣﻬﻤﺎﻭﻳﺎﺗ ﻟﻢ ﻣﺎﺗﺤﻤﻞ ﻫﻲ ﺃﻧﺎ ﻣﻜﻪ ﺩﺭﻳﺎﺑﻲ ﻣﻬﻤﺎﻭﻳﺎﺗ
ﻣﻬﻤﺎﻭﻳﺎﺗ ﻟﻢ ﻣﺎﺗﺤﻤﻞ ﻫﻲ ﺃﻧﺎ ﻣﻜﻪ ﺩﺭﻳﺎﺑﻲ ﻣﻬﻤﺎﻭﻳﺎﺗ ﻟﻢ
ﻣﺎﺗﺤﻤﻞ ﻫﻲ ﺃﻧﺎ ﻣﻜﻪ ﺩﺭﻳﺎﺑﻲ ﻣﻬﻤﺎﻭﻳﺎﺗ ﻟﻢ ﻣﺎﺗﺤﻤﻞ ﻫﻲ
ﺃﻧﺎ ﻣﻜﻪ ﺩﺭﻳﺎﺑﻲ ﻣﻬﻤﺎﻭﻳﺎﺗ ﻟﻢ ﻣﺎﺗﺤﻤﻞ ﻫﻲ ﺃﻧﺎ ﻣﻜﻪ ﺩﺭﻳﺎﺑﻲ

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“It has not escaped Our Majesty’s view what ill will you have shown towards us even before we entered into your city, and what scandals and bad actions your wicked hands have perpetrated concerning the letters which we sent to your city. At the commencement of our reign, we unjustly granted a pardon to malefactors, doers of evil actions, perpetrators of odious things, and persons worthy of death, who did not deserve pardon. Because our mercy abounded towards you, you have been accustomed, that when you committed horror again in your shouting, you have returned to ask for a pardon for your crimes, like talebearers[168]. As for us, we are not accustomed to such things. Thus, oh, citizens of Rome, know that if you do not conduct yourselves in an orderly manner and settle down in peace, you shall perish, your city shall be destroyed, and your property shall be given over to pillage. I have cautioned[169] you in advance.”

However, shouting and saying, they answered him in unison: “Let our city be ruined! Let us be destroyed! Let our property be given over to pillage! But do not stretch out your hands against the pious Divine One! We have already cautioned you that we are all prepared[170] to die with him.”

When Julian saw that they were not constrained by his threats, and that they were not afraid of his intimidations, he commanded his forces to unsheathe their swords and to prepare their arrow(s) for the bows[171] to frighten the crowds of the city, until the will of the Abominable One could be carried out on the Pious and the Divine Holy One. The forces did as they were commanded, but, even so, he was unable to silence them. They caused an uproar[172] against him, and they shouted at him, saying: “If you stretch out your hands against the Divine Holy One, we too are looking forward to be destroyed and to perish.”

The tyrant was vexed[173] and aggravated at these words. Since the whole army was not united[174] with him, and the crowds of the city were stronger and more numerous than the troops with him, he hesitated to call for a massacre upon them. When the blessed Eusebius saw that the tyrant was threatening, and the crowds of the city were drunk[175]

168. See: ܦܓܥܢܐ *SL* 553.
169. See: √ܨܗܕ pe. *SL* 973, mng. 4a.
170. See: ܨܒܝܚ adj. *SL* 1003, mng. 3.
171. See: √ܚܠܛ pe. *SL* 768, mng. 1.e.1.
172. See: √ܐܗܝ af. *SL* 1443, mng. 2.
173. See: √ܡܠܛ etpa. *SL* 1369, mng. 5.
174. See: √ܥܕܪ pe. *SL* 637, mng. 2a.
175. See: √ܘܗܝ pe. *SL* 1448, mng. 2.b.1 [metaph.].

وهلهه مكبه مكه ك مكمكه ؛ هلحلحه هسنه مده كه مكلح
مكبوهه ملهكه ؛ حلحلهدحه هل لحده نكه ده كه ؛ هلح
ابهكمكه ؛ مكحلحه ده : مكحكمه ؛ حكتدكه ابحلهه مكهتحه
هم ؛ حده . ؛ هلحلحه وه مكبوهه ده . ؛ حلحلهدحه كه
. مكتنه ,ابحهه مكهتحه ,بحد كه : مكمده مكه مكمحكه 5
هلحكمه ده . مكمحكمه وده كمكه مكه مكهلح ,حتد مكتكه
؛ وهلهكمكه مكه . مكده ؛ حكه هلهه ؛ حلحلهل ؛ هلحلحلهكه
لمكحل مكحلح مكه . ؛ حلحلحه مكسلح ؛ وهلهكه
❖ مكحه مكمكه مكده ك هلل كله ؛ حكسلوكهه مكمحكه
؛ وهلهكه : ؛ حكلح ؛ حكهكلهل مكمكه . مكهمهلح مكه كه 10
؛ حلحلهدحه ؛ هدحكهل ؛ وهلهه . مكلكمه ؛ حكهكه ؛ حكهحه هلل
❖ ؛ حلحلهمهه هكتده مكه ؛ حكمهلح مكهلل ؛ حكمهتحه . حلهكه
؛ هلهدحه . ؛ هكمكه وده كمه مكحلح مه كهه مكهه مه ؛ هلهه
مكهمه كه مكلتكه ؛ حكمهلح مكهلل ؛ مهتحه ؛ حده كمه حلهكه 15
هكمحل كمكمهه ؛ هكه كه . مكلهمهه ؛ حكمه ؛ مكه ؛ مكمكه
مكه : ؛ مكحكلهكه ,مكتلح ؛ ؛ كه مكه وهلهكه مكه ده . مكحه
. ؛ وهلهلح ؛ ؛ هلحكمكه . ؛ هلهلهكمل مكه . ؛ كمكلهكمه ,مكحكمل ؛ كه
مه مكهلحه ؛ مكتكه ؛ هلهلهه مكه ؛ وهلهلهه ؛ هلحله
وحده . مكلمكه ؛ مكحمه ؛ مكمكه . مكمكه ؛ مكه ؛ ؛ هلح هكه 20
مكمه مكه مكمكه ؛ مه مكه ؛ وهل ؛ مكهلكه مكه هلهلهه
؛ هلهه . ؛ هلحلحه وه مكبوهه ؛ حلحلهدحه هلل مكه ؛ مكحلح
<؛ مكمكه> {؛ مكمكه} ؛ ؛ مكه . ؛ هلهلهه ؛ هلهلهه . مكه مكهه مكمكه هل مكه
مكهه مكهلحه مكه هلل ؛ مكلمكه . مكلمكه ؛ مكمكه مكه ؛ مكلح
. مكهه مكحكهه ؛ مكه ؛ وهلهكه ؛ ؛ هلهلهلهه ؛ مكهلكه 25
مكه ؛ وهل ؛ ؛ مكهلح . مكهل ؛ مكحه مكه مكهه ؛ مكه مكحه
؛ مكهه ,ابحهه مكهتحه ,بحد كه : مكمده مكه مكمحكه

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with zeal, he directed his speech towards them and calmed them down. He soothed them with his gentle and sweet words, saying: “It is enough, my children. You have shown us until now your human[176] love, which is perhaps because of the love existing between ourselves. There remains for us the love towards Christ who bore witness to us in His Gospel and said to us: ‘Whoever loves himself more than me is not worthy of me’ [cf. Mt 10:37]. ‘Whoever does not carry his cross and follow me is not worthy of me’ [cf. Lk 14:27]. Our Lord has summoned and called us in His gospel to the way of the passion of His crucifixion. See, then, my children, lest we refuse His call and be alien to His promises. My children, therefore, be careful, lest you hinder[177] me in your zeal from the summons to which I was called and attach[178] to yourselves the punishment (?) of my martyrdom. I have hardly found in this the spiritual occupation which I have sought since my childhood. In his envy, the Devil devises[179] in the guise of[180] your zeal, to deprive me of its benefits through the intercession, prayer, and divine love which you have for me. Behold, my coreligionists,[181] my old age beseeches you. Do me a favor and be silent. Let the will of the Lord be fulfilled in me and not that of the tyrant. We have not yet arrived at the struggle. Do not be afraid. God will grant my old age to be worthy of that hour. I was happy when a voice reached my ears, saying: ‘Give your hands and feet over to bonds, your body to lacerations[182] and torture, your loin to scourgings, and your sides to lacerations.’ It is, therefore, proper to be happy and to rejoice at that time when these things will take place in your city, which, firstly, as the Believing One(f.), bore and sent the first fruits to God, [viz.] the beginning of our persecution.”

Although Eusebius was unable to calm them down and to silence their shouting in these disturbances, the damned Accursed One, was full of wrath and anger against this true shepherd. He shouted to him vehemently saying: “Oh, Audacious One, and hater of his own life! Tell me, what is this liberty and pride which you possess, so that without permission from us, and on your own cognizance, you have sown in the hearing of my children, without awe or fear, those things which come into your mind and please you?”

176. See: ܐܢܫܝܘܬܐ *SL* 66.
177. See: √ܡܢܥ pe. *SL* 1079, mng. 1.
178. See: √ܬܠܨ af. *SL* 111, mng. 12d.
179. See: √2# ܚܫܒ *SL* 1244, mng. 2.
180. See: ܒܓܘ̈ܫ *SL* 1249, mng. 2b.
181. See: ܒܢܝ ܥܠܡܐ *SL* 180.
182. See: ܡܬܩܦ *SL* 1050.

ومحتج هجمه خلاف لعمه وحمهال مهلم عاهد. مسلم
وهمهم عند لم معهم. بخاه عد وهاه لمه. بخصفحه مسته
عجد لحمهم هلحد مكملاد. مهمه عد مسعاه وحتحهم وهال
مهاتحصه وعمهد: مسعصه هلمل مكهم لم لمعهم: مدتد
مكل لحمه. لم مدمغ مل ملد <ks>{ع} بهم معهد عمدد لحمد. لم بخاهه 5
معهد مسهاهمل. لم مدمغ مل فهم وبخد مكاهه معهده لمعه
مكلد. خد لم هاه. مهاتحصه وبخ وبه لحم مهاحصهاد
بحصم وهمداد. ومحلهجهل مجتهد مدهمه مسهه لح لمكهد
.مل هجهمكهد مسهه لح مدحتحكم وحتحلم مكلد: خد
هجمعاه بخ وهمجل.. مهمتهحه مهتحكم وحتجد وهمهه 10
لح مده مل مكاه بخمد. مكهمهمل مكهجك مكه مكاهه مجه
وهجهتم مده وحتحلم لمح كهجد مجمعهه مكعجه.. مهدلله
مكحمه مكهتحده لحصم مكمهم حمد. مهتهكه لح مدهمهد
مهتد.. مهتحهه وحتل مكمعجهتم مده. وحتحتم بل هجهد هجملم
بخلج هتم ممحتمه. مكمعه ممهه مكهتحلم ح مجتح. مهتحهمهد 15
.مكهج مكه مكلم لحجمح مكه. مكهجلم مكمه هجتهد مجمه ح
مكمعهكهد.. مهتحهجل مجلاه بح مل لهمد. وحتهجلم مكمله
حم. بخهمد مكمه مجتهج لمهمد مكهجه وحتلم. مكهجه.. مل
ح كهمه. مكهتمعه مكهجل مكهجهج و مكهجلم مكلج هج مكهجه
مكهجهمكهج مكلم هجمكهمهد وحتحلمهجه لمح مهمهد حج: مكهجه 20
مكهجهمكهج مكلم هجمكهمهد وحتحلمهجه لمح مهمهد حج: مكهجه
.مكهج هج لمجه حلج مجه. لمهمهد مكهجهج مجمعه مكهج مجهد
مح مكهجه وحمهجه مهمهد وحلم لمعهد مجتهمهلم مجهجه مكه
.مكهجه مكهج مكهم, مجلح مكهم مكهج هجه مكهجه. مكهل 25
مكهمه مكهجه حلم لح بخهم. بخهم جد مجتح مكهم مكهج هجمكهمه
مكهجد. مكل هجهد مكهمكهجهم مكهجهمه مكهم, مجتهد
مكهلهد مكه مكهمكهجه مكهجه مجد مكهجهجهجه هجهاد. مكل
مكهلهد مكه مكهمكهجه مكهجه مجد مكهجهجهجه هجهاد. مكل

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“Silly old man! Perhaps you think that you will be saved from immolation on the altar with cries of this sort. You will be an extra thing for vengeance of those things which your hands have done. Oh, wretch, do you not know, that if the sounds of the shouting from the judgment which you passed upon the divine priests will reach as far as heaven, you will not be saved? It is the will of the gods, that as you have judged you will be judged, and as you have done you shall be recompensed [cf. Mt 7:2]. Your are responsible for your own life.[183] you have called upon yourself a verdict without compassion of your own free will.”

The blessed Eusebius laughed heartily at his words, and he answered[184] the tyrant’s words with threatening words, saying: “Oh, insane[185] and mad tyrant! Perhaps you think that you scare me with your fire. This is not so. May Christ, son of God, quickly remove you from your empire and present you as a reproach to future generations following you. I do not fear your threats, do not dread your fire, and do not even abhor death. I, myself, am prepared to be brought as a pure sacrifice to the Godhead and not - as you think - to demons and idols.”

Julian said: “Oh, madman, in this way you will not have glory with idolatrous people. This sentence was imposed upon you today not because of the belief of your impure religion, but because of the immolation of the holy priests whom you burnt. This lot of immolation has reached you as your crimes deserve. You will neither have praise nor confidence from your misleading God, nor will you have thanks from the gods in your immolation on their altar. Shame will reach your old age on both sides.”

Eusebius said: “I am compelled (to reject) your insane words and these matters which you did not wish to become disclosed before they were carried out, since it is good for the exaltation of our people and for the glory of our God. In order to censure your proud boasting before the crowds of the city and before the followers[186] of your idolatry, propriety has compelled me to publicly and shamelessly[187] become a martyr before everyone. With the strong power of our God which accompanies”

183. Lit. your blood will be upon your head.
184. See: √ܗܦܟ af. *SL* 350, mng. 7.
185. See: ܥܓܡܐ *SL* 1594, mng. 1.
186. See: ܕܬ ܒܝܫܐ *SL* 179.
187. See: ܒܗܬܬܐ *SL* 604, mng. 1b.

ملسا ۷ مسمحصدا: مكاح مكم شد بضم بتاد. مكمد
مسمحصكل مزيم شومم. مكلحا مزيد كم شد حاوضعم
: مكوا شد بدد مكو. مكوتد مكا مكتبك بخلصمكا ملسا
مسكصفك كم ۷ مسمحصدا مكو ملحك ۷ مكحمل مكحدا
مكد ۷ مكسا. مكلوضم مك نومكسلكا مشحصد لحد شصدا 5
. حضفكم شحدا مكمد. مضفكم شدا مكمد. نمسلك مكمن
مكدا بلا مكلح شمم مكوضمكم حم كي شمدا. مكمنح مكحدد
.,مسلكم لحد حلي مكسح. مشكمكمد مم مكحلي. مكسبا مكا
. بضم بد سل مكمسك نكمنكا, مسلق شمكل حسلا ملكه شمحد
مكمحا: مكمعد مكمم لمعم مكمنكا مك شمد بضم ۷ بمدا 10
لحكم مكمعا مكنا: مكسلكا مشح مكسعكم مك. لا شمد لمحمد
كم مك. مكمنح كم مكمكا مزيل مكمسل مكلشمد: مكشحلكم كم
مكشحم كم مكلوم. مكمد بضد مكمنح كم مكو. مكمد لمحا مكشحك
مكحا مكحمدا مكم مكمد حلكم بحشمكم مكمدا. مكمد لامكشمم 15
بضعا مكحمم. مكنحشملو مكنعما مكو. حضفكمد مكمسلكل
مكمسد مكمشحمع مك شمد مك. بضمد مصلمكم ❖ شمد
مكلسدا مشمحشمم وعم لحد ملا.. مكمع مكد مكشحلك مدد بمدد
مكمنحدا. مكحمدا مسكصفك مكمم مكلح شحشمكمد: مكشحصكم
مكمدا مكمم مكا وم كحمد مكلكم. شمدمكمكا مكمنع مكنحشحدا
مكمكم ۷ مكحشحلكا مكسلد مد وم مكا. مكسنزمكم بمضعا مكمد 20
مكسلنع مد وم مكشحلك لحمم مكو. مكمنع شمشحك ۷ مكشمشمعكم مك
مشلكسم مكمكد ۷ مسنكم مكحك بضم ۷ مسمكلح لحد مكمدشم
مكسلنع مد وم مكشحلك لحمم مكو. مكمنع شمشحك ۷ مكشمشمعكم مك
مكمكم ۷ مكحشحلكا مكسلد مد وم مكا. مكسنزمكم بمضعا مكمد
. مسمكمد ۷ مكلكا مكشمكمعكمكو مضعا مسمكمسم حلي مد 25
. مكمشحدا شمنتع مشم: مكشمكمكا شمشحمع مكمضا كلي مكمد
مكا مكلح بضعا مكمكو مكمضحم: مكشمكمكا مكحك مشم مشمد
مكو ۷ مكلكا مكشمكم سلمشحا. مشم لح بضع مكمشح مكسشح

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“us, we shall overcome your fire, despise your threats, and mock your menaces. We do not dread your torments, for we have a God who can to help us in all these things.”

Julian said: “Oh, foolish old man and he who is devoid of sense! These are foolish and senseless trifles.[188] They are your idolatrous and senseless tales.[189] However, if there be strength in the things that you have said, give proof of their truth shortly when the altar’s fire will roar toward you like a lioness, and the flame will burn against your body. Miserable One, if you have a God, let Him come to your aid[190] at that moment and help you. Then, your words shall be believed as true.”

The blessed Eusebius replied, saying: “Oh, madman, you should be ashamed of your fire! Just as you received execration in your letters, so also the immolation of your Mad Ones. You should know that we have a God who helps us. Oh, Insane One, learn, then, from now, that your fire will not harm us today, and your will of today will not be fulfilled in me. Your thought concerning me will not be accomplished.[191] You will not boast and say that you have sacrificed me as a burnt offering to your idols.”

Julian said: “Oh, wretched man, even if there was a way in which this could happen, it would be employed for your evil and for the torment of your soul. I should have had to make you suffer difficult torments, cruel tortures, and various excruciating pains of all sorts, as the crimes and evil actions which you have perpetrated deserve. But, thanks[192] to the gods who have shown their mercy to you, they have placed you as a supporter of the immolation on their altar. You will quickly reach the end of your life, so that you may escape those things that I ordained for you to endure.”

Eusebius said: ”Oh, Insane One, you are especially delayed[193] in our combat and desist[194] regarding your judgment. Therefore, as has been said to you, what you have contemplated is useless today.”

Julian said: ”Oh, man of ill fortune, you are quite wrong in thinking so. For there is no force that can resist the nature of fire. Were you even to take hold of all of the books of the magical arts and of the divinations, the calculations of astrology, and the skill and wisdom of Magianism, you would not be able to overcome what you said.”

188. See: ܣܟܠܬܐ *SL* 13.
189. See: ܣܦܘܦܐ *SL* 1191 mng. 2.
190. See: ܥܙܪܐ *SL* 34.
191. See: √ܫܠܡ pe. *SL* 1014, mng. 11a.
192. See: ܣܘܒܚܐ *SL* 525, mng. 2.
193. See: √ܡܗ etpa. *SL* 1625, mng. 2.
194. See: ܒܛܠ *SL* 136, mng. 2.

ملسم .مكسوكيه سم معنا مكبراكه .سم سعيد مكاوله .ك
مكسد نم كحنا مسلم ك هندا .سم مايح مك مكتبع كحه .سم
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هنده مكحولم هجمنا مكه .همتيعا مكمحت حم ملمه ابكه
مكحم ,هب .مكهنصلم مكمعكح هجنه :مكهنهنم مكم مكلحا
مسه .مكندنه مكلمك مكهنك .مكنا مسلم مك هنم مكم
.ابكمه مكحولم هنصهمم مكم ❖ همتيعا مكلم كجمسهكم
مكم هلمعا مك مكم .مكنم مم هنمحهنا مك هنم مكابحه 10
وهم مسلم ك هندا حتهنا .مكفيهجا مكنمه حمم مكهتفهجح
.ك مكجا مك كحمه مكابحه .مكنم مكمم كح مم حلم .ك ابتحنا
.مكلمه مك معنا مكهنكهنه .ابحك هجم مك ح كحمه مكمح كمه
وصلنه ❖ مكهنه مكتحهجا مكنا}نمه ابمكهنه ابمكهجم مكنا
مكمنصل مكنم هنمم مك كحنا مكهنكه هنم مكم حمم .ابكم 15
.مكمه مكم مكنم هنمم مكتجهجم مكمعنا مكمنصله مكهمحا
لحنا مكلمكمحم مكنمه مكمعنه مكمهجم ابمك مك كلهم
مكمم كمعنا مكم .هنمم مكحمهكنا ك مكمم هنم :مجمنصهكم
وصنا .مكملكيا مجلم مكم .مكا مكبحنا مكهجنه مكسنكمه 20
حمهنا مكمكملحا مكنمه مكحمه مجنمه مكمكمحمكبه مكهنا
ك هنمم مجمهنا ملمك مح مكمح هنا .مكمنا مجلمكه لمجح
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.ظمكبهنكهنا ابمك مكنم .مكنم مكم مكمنا ابمك مح هنم لملجنه
.ابكم وصيلوه .... مكا هنمكهنكهنا مجمكم حمنه ,م مكلح مكنم 25
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.مكهمكمنا مكنجمه مكمكمح هنم تمنم مكم مكمكم .مكمنا مجمك
مكهنصنه مكهنجمنه .مكنم مكم مكنم مكمكم مكم مكنم مكمكم
مكم :مكمه هنمكهنكهنا مكمنا مكلم هنم مكم مكهنمكمكحنا

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"You are unskilled in knowledge. Are you more pre-eminent in wisdom than Socrates, the Athenian, who could not save himself from the immolation of the fire of the Athenians? The nature of fire is a very powerful one, and it has a portion of divine nature. It is sublime in its flaming and in its fiery brilliance.[195] The darkness of the night is overturned by its splendor in them. If the stars, which are the gods of creation, need its companionship, so also, darkness which is an essence of its nature, cannot withstand a small ray of light from it. Poor wretched one! Weak brushwood! Can you endure and resist a fiery flame and save yourself from its burning power? What will you benefit and gain when you admit that they are superior and stronger than you, except for shame when your words will be shortly tested?"

Eusebius said: "There is nothing for people to marvel at and to weep for you. Your intellect has become very dull, and the pupil of your mind's eye has become blind. Since these misleading mockeries which you hold have again brought all this madness against you, you have been removed from God, your creator. You were like a beast that has no understanding. You have neglected to care for these necessary[196] affairs, such as how to conduct[197] the great war of Assyria, and you have disregarded them. Behold, like crazy women, you have indulged excess[198] in dancing, singing, and unnecessary disgraceful amusement. You desist and are idle in these actions which sustain the countries of your empire. You are occupied and diligent in vain idol worship. The demons deceive you, and the devils mock you, giving you fraudulent and unsuccessful[199] prophecies by means of their Disturbed Ones. If, however, you wish to learn, listen to me, and I will tell you truthful things. Henceforth, you will not prosper in your empire. Your time has now been completed, and your end was speedy from your beginning. Even now the true verdict has preceded you to the land of the Chaldeans, and your end awaits you there. Like an expelled and shamed man, your demise will be outside the realm of your empire, so much so, that"

195. Read: ܚܠܝܚܐ [cf. ܐܫܬܐ ܚܠܝܚܐ in same line]. See: ܐܶܫ݂ܬܳܐ *SL* 381
196. See: √ܒܥܝ pe. *SL* 51, mng. 7.
197. See: √ܐܬܪ pe. *SL* 104, mng. b.
198. See: √ܚܘܫ pe. *SL* 1122, mng. 2b.
199. See: ܙܶܒ݂ܥܳܐ *SL* 1463, mng. 16.d.1.

هلأبمه كم مكحصت هنر سعصه مكحنت هنر نمس نح
ةمنهنا مكنه كم معصا تاعنا سعصر مكا مكنهر
ىل هنر مكحصه. مينا شبت مكناح نح وم مكت. مكنهنا
ىخلاصه. مكناحح ة ىن<ه>{د}حصه. شصلت نح مكنا. مكسلر مكحت
ةمنهنا مكنم كمه. مكلا مهلأحصت مكحصهت نمصت 5
مكحعس هم. شصا مكلأمس لح حمسم: مكهنت شسلنر
مكه مكحا مر كمي مل: سصا مكهنر وم هم, مهنا
هنر: مكلسح مكحت مكنا ح هنر. شصا. مينحا مكمص
مكحصلم مكنر كم مكحعا تاعنهنا: مينا مكحصلم نمه همهنا مكحنا مل
مكهنهنا نح. ىنكهنه مكسهنا نم مكصا. ىشناصنا مكاح 10
مكحصلم مكنر كم ماضناهنل هنل. نضر سصهمر .... مكلنر

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"your corpse will not even be placed in an imperial tomb. In your glory, you did not understand and did (not) know, that your rule was given to you from on high (only) for a while for the chastening of our people, for we have sinned."

Julian said: "This is common with assassins and malefactors. At the time of their destruction, they both insult the emperors and blaspheme the gods. Like people who know that the hope of their life has been cut off from now on, they say whatever comes into their minds. So now, let your tongue be loose as much as you wish, and publicly declare[200] your outrage until the fire ignites[201] the wood of the altar."

The blessed Eusebius laughed at him saying: "You, sinful priest, how long will it be before you offer up your unclean sacrifice to your shameful gods? For behold, is it not now, today, at the fourth hour?"

Julian was incensed, and he proceeded to carry out the sentence of the saint's immolation, saying: "Eusebius, who was the head of the religion of the Nazarenes, he, who by his proud tyrannical mind, exalted himself over the gods, raised himself over emperors, and had holy priests burnt on the altar of the gods, Our Majesty has commanded what the gods have also commanded, that, as he did, so shall be done to him, and his punishment shall be visited upon him. The justice of the gods, whose judgments are correct like themselves, shall be known to everyone by this."

After the sentence of immolation was pronounced upon the saint, the priests of Zeus and Apollo approached and asked the tyrant, saying: "Should this immolation to the gods be in the vestments of his priesthood and in the dress of his service?"

Julian said to them: "How long will you weary[202] me with your question, and will you pester me with the demand of your companions? Lo, your request is granted. Go now quickly and remove this unfortunate man from me in the garb and outfit that you have requested, so that I may be rid of his villainies. An evil adversary was committed to me from the beginning of my reign. I did not really wish to strike[203] the blood of these Abominable Ones, were it not for the crime that they had committed."

Those priests approached and seized the blessed Eusebius. They tore out[204]

200. See: √عمد pa. *SL* 1575, mng. 7.

201. Lit. takes hold of.

202. See: √ܟܪ af. *SL* 666.

203. Lit. to stretch out my hands [add mng. to √ܫܚܠ af. *SL* 586].

204. See: √ܢܩܥ pa. *SL* 957, mng. 2.

ماهنامہ شبخون کراچی۔ مکتبہ شبخون کراچی سے شائع ہوتا ہے۔
مطبوعات شبخون کراچی: ہم تمہارے لیے کہ سلامت ہوتم
نام رسالہ، نمبر شمارہ، سنہ اشاعت ..... ملنے کا پتہ
زمستان: کتاب نمبر ۔ شمارہ، رتجگا کلیات
رسالہ ملنے کا پتہ۔ چوتھے مسلم ٹاؤن کے مکتبے 5
زمستان: کتاب نمبر ۔ شمارہ، رتجگا کلیات
نام رسالہ، نمبر شمارہ، سنہ اشاعت ..... ملنے کا پتہ
مکتبہ جامعہ: مکاتیب شبخون بنام نیاز فتحپوری۔ جامعہ نگر نئی
دہلی ۔۔۔ مکتبہ شعر و ادب: مکاتیب شبخون بنام وحید اختر۔ 10
مکتبہ جامعہ: مکاتیب شبخون بنام نیاز فتحپوری۔ جامعہ نگر نئی
دہلی ۔۔۔ مکتبہ شعر و ادب: مکاتیب شبخون بنام وحید اختر۔
مطبوعات کتاب نمبر۔ فہرست مرتبہ ۔۔ کتاب نمبر
رسالہ ملنے کا پتہ۔ چوتھے مسلم ٹاؤن کے مکتبے 15
۔ مکتبہ شعر و ادب: مکاتیب شبخون بنام وحید اختر۔
مطبوعات مکتبہ جامعہ: مکاتیب شبخون بنام نیاز فتحپوری۔ جامعہ
نگر نئی دہلی ۔۔۔ مکتبہ شعر و ادب: مکاتیب شبخون بنام وحید اختر۔
ماہنامہ شبخون کراچی۔ مکتبہ شبخون کراچی سے شائع ہوتا ہے۔ 20
زمستان: کتاب نمبر ۔ شمارہ، رتجگا کلیات
نام رسالہ، نمبر شمارہ، سنہ اشاعت ..... ملنے کا پتہ
مکتبہ جامعہ: مکاتیب شبخون بنام نیاز فتحپوری۔ جامعہ نگر نئی
دہلی ۔۔۔ مکتبہ شعر و ادب: مکاتیب شبخون بنام وحید اختر۔ 25
مکتبہ جامعہ: مکاتیب شبخون بنام نیاز فتحپوری۔ جامعہ نگر نئی
دہلی ۔۔۔ مکتبہ شعر و ادب: مکاتیب شبخون بنام وحید اختر۔
مطبوعات کتاب نمبر۔ فہرست مرتبہ ۔۔ کتاب نمبر
رسالہ ملنے کا پتہ۔ چوتھے مسلم ٹاؤن کے مکتبے
۔ مکتبہ شعر و ادب: مکاتیب شبخون بنام وحید اختر۔
مطبوعات مکتبہ جامعہ: مکاتیب شبخون بنام نیاز فتحپوری۔ جامعہ
نگر نئی دہلی ۔۔۔ مکتبہ شعر و ادب: مکاتیب شبخون بنام وحید اختر۔
ماہنامہ شبخون کراچی۔ مکتبہ شبخون کراچی سے شائع ہوتا ہے۔

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the blessed old man's white hairs, and they were placed in his mouth. They mocked (him), saying: "If you really have a God, let him now come to help you." They wove a crown of flowers, put (it) on his head, and scoffed at him with words suited to Jews,[205] saying: "Hail to you, high priest of the Nazarenes! Perhaps your old age will not suffer,[206] for you will not be sacrificed as a burnt offering and a sacrifice to the mortal person whom the Jews crucified, but to Zeus and Apollo, who are gods by their nature." Again they derided the divine Pious One with other insults full of blasphemy. The divine saint remained silent and did not open his mouth. He was awaiting that sign of the crucifixion of his Lord.

When they had mocked and insulted him as much as they desired, they kindled the pieces of wood of the altar and sprinkled resinous oil on top of them. The abominable priests surrounded this divine martyr like the Lord's crucifiers, and like people who were preparing their hands to assuage[207] their idols by the immolation of the blessed Eusebius. They were resplendent in their white garments around the altar. When the fire took hold of the pieces of wood of the altar, it became enflamed, and produced a sound.

The divine martyr crossed himself[208] and made the sign of the cross on his breast and of his forehead. He leaped up and mounted the upper step on his own accord[209] and without force.[210] When his foot stepped on the altar, the flame retreated from him and set ablaze[211] the abominable priests who were thirty two in number. It ignited their bodies, and they were burnt and charred until nothing remained of them.

When the flame had taken vengeance upon them for the insult and injury to the saint and for their blasphemy against God, it [....,][212] flew, and went up into the air. It broke out in the air into flames and made a sound like the sound of the roaring of its blaze. Fear and trembling seized all of the heathens and the unbelievers who had assembled and had come together for the spectacle of this affair. The entire Christian populace was happy and rendered thanks and praises to God for the manifest redemption He had shown unto

205. Lit. crucifiers.
206. Cf. √ܚܙ pe., *SL* 650, mng. 3.
207. Cf. √ܚܠܡ pe. *SL* 769, mng. 1.l.2.
208. See: √ܒܗܬ pe. *SL* 504, mng. 1e.
209. See: ܒܥܓܐ *SL* 938, mng. 3c.
210. See: ܡܠܒܫܐ *SL* 1351.
211. See: √ܫܚܩ pe. *SL* 1033, mng. 2b.
212. Text: ܫܗ ܒܗ ܚܕܥ.

ومه لمحه. مححهحه لحمهه هجحه هحهر مهاهه ومه
.هاجهه هحم هماه. همله ها هنه له هاهعه حهر. همحهه
حمهر هلم هجحه. مهحهه همهه هسهحه هلحه هلحر ه
هاحهه تحر ها علم. همحهه هج ومه لمحهه هحهاهم
هماحه هحهجه هلر. ماهحهمهه هج هاحه له هحلر هجر. هنر حنر 5
له وهاه هلم. هحجهوه هجه هجهمهه هجاهه وهجهر
حهوه همحهاه له هملهٔ همحه لحهر هلم همحلهه
هجر وهه. ته ومه لمه حمه هجاحه هلجهر هماهجه هماهؤ حر
هجهه وهجه. محهحه هوهه هلم هجهه. همله هجهه
هجهه هجهجه هجاهه هلم هجهه. همله هجهه. هج حنر هحهر 10
.هج هلمهه هج حمه حنر هج. هجهه اهجه هاجهر هماهجهاهر
همحه لحل وهاه. هماهجه هجهجه هاهه وهجهه. هج حنر هحهر
هه ومه حماه. همحهه هاهه هجهجه هاهجهه. هملهماهر هجهه
هجهلحهر هجهه هجهه. همله هجهه هجهه: هجهجهه هاجهه
هجهه. هماهجه هاهجه هجهه هجهه هجهه هجهه ومه 15
هجهه هجهه هجهلهجهه: هماهجه هجهجهه هاهر هلهاهجهه
هجه حنر هجهجهر هجهه. همله هجهه هجهه تهلم. هجهلم
هلهم اهجه. هاهلهم هجه. هجهجه هجهه هجهه هجهجه
هماهجهلجه هاهاه. هماهلم لحه هلحه اهجهر هجه. هجهه هجهاهر
هجهه ومه. هجهجهه هاجهجهه همحه هجهه هجهه هج 20
ومه همهه. هجهجهه هاجهجهه همحه هجهه هجهه هجهه
هجهاهجهه. هجهه همجهجهلجه هجهه. هاجهه هلهلم هجهجه
همحه هجهجهاهر هجه. هجهاهر همحه اهجهجه هلم هجهر
همحه هجهجهاهر هجه. هجهاهر همحه اهجهجه هلم هجهر
.هجهلم لحه همحهجهلجه: هجهجهه هاجهه حنر هاجهجهلجه
.اهجه هاهه هلهلم هجهه. اهجه هجهلجهاهه هاهاهه هلهه هجهر
هماهجه: هجهجهه هاجهجهه لم حهر هجهجه. هجهه هجهه 25
:هلهاه هجهجهاهه هاجهجهه هجهه همحهلم هجهجه هماهجهاه
ومه حهجه. هجهلهاجهه هلجه حنر هجهر. هاجهجهه هجهه هلهاهجه
هلم, هجهه هجهلم هجهاهجه لحه: هجهلم هجهجهه حهجهاه
ومه حهجه. هجهلهاجهه هلجه حنر هجهر. هاجهجهه هجهه هلهاهجه
هلم, هجهه هجهلم هجهاهجه لحه: هجهلم هجهجهه حهجهاه

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His servant and had saved him from the fiery immolation.

The blessed Eusebius kneeled[213] on the altar and passionately prayed to God that he would speedily make him worthy to taste the passion of His crucifixion though the torments and pain of his martyrdom. When he arose from his prayer, he turned to the tyrant and said to him: "Wicked and Abominable One, how much longer will madness and insanity grasp you, and will your mind be controlled by demonic idolatry? Do you not understand and comprehend that idols are nothing and can do neither good nor evil? For how can they do evil to me who has derided them? Or how can they do good to those who have served them and respected them? As your eyes have seen, they could not save them from the fiery immolation, as Christ saved me and delivered me, from your fiery immolation."

Julian said: "Perhaps you, the Unclean and Defiled One, think, then, that what happened and what has taken place today is by the power of that Nazarene whom you worship. The gods have done this, since they did not wish for you to ascend upon their altar. They withheld their (pure) fire from you, so that it should not be profaned by your uncleanness, as from an unclean and polluted person. They appeased it, and persecuted[214] their priests for having offered you as a burnt offering upon their altar. When the gods' anger was calmed, and their wrath was appeased by the immolation of their servants, they commanded the moist[215] air to mingle with the heat of the fire. The force of its heat was also weakened in the humid surrounding area[216] of the air so that it might not become powerful in its burning and incinerate and kindle those crowds which had gathered together for the sight of your exploit."

The blessed Eusebius filled his hands with woe from afar[217] and execrated[218] the tyrant, saying: "Enemy and God-hater, let this accompany you in your empire. Even now that you have seen with your eyes the manifest miracle which God has performed, you were not willing to admit that God had done it. But in the blindness of your heart and in the defectiveness of your mind, you attributed the miraculous glory that took place to demons like yourself and to devils

213. See: √ܩܛܠ pe. *SL* 1388, mng. 1b.

214. Lit. made a hunt with.

215. See: ܡܪܝܪܐ *SL* 1433, mng. 1.

216. Lit. bosom.

217. See: ܒܝܡ ܡܚܫܟ *SL* 779, mng. 2.

218. The noun ܚܡܬܐ from the first part of the verse is assumed here.

حصنا مؤنة وأهلك وذبح عوسا وأهلك وهلك
وتحل عوذ لا: وسلم إحدا وأهلك وأهلك
عوذ وسلم حصن لا وسلم وأهلك وأهلك
لا وسلم وسلم إحدا وأهلك وأهلك
وسلم وسلم لا وسلم إحدا وأهلك وأهلك
وسلم وسلم لا وسلم إحدا وأهلك وأهلك
وسلم وسلم لا

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resembling you. The prophet[219] has well said through the divine spirit: ‘A foolish man cannot understand this thing” [Ps 92:7].

Julian became angry and said to him threateningly: “Oh, man of evil fortune, did you consider me[220] either a fool or one worthy of death, and not preferably[221] an emperor and a holder of power who rules over your death and your life?”

The saint mocked him, saying: “Your crown and your purple garments are (indeed those) of emperors, but your heart and mind are (those) of a beast. Your beard and the form of your head are (those of) a philosopher, while your words and your questions are of (those of) idiots and fools. That which is said: ‘The fool speaks follies’ [Is 32:6] has been found in you for a long time.”

Julian was very angry at the words of the blessed Eusebius and commanded one of the lictors to have him pierced[222] on the altar. At the very moment when Plato, the executioner, approached him, the Lord’s angel struck him, he fell before the altar, and died. There was a great fear among all the inhabitants of the city, and even the tyrant himself trembled and was greatly terrified. He ordered that the saint be put[223] in chains and be guarded in the prison, where the high administrative officials[224] of the city were imprisoned, until a judgment concerning him could be made. They did as he commanded.

When the tyrant saw that he had been insulted at every turn, and that the day that he had designated for a festival and for a joy had been turned into mourning and trouble, he was ashamed[225] to simply dismiss the crowd of the city, and he concealed the shame of his countenance. The tyrant, then, diligently[226] decided to take care[227] of his sadness, and, though being low-spirited and faint, summoned from within himself a high spirit before the crowds of the city. Accordingly, the Abominable One commanded that all the churches of the Christians should be closed, and that the imperial seal should be affixed upon them until such time that it should please him to carry out the judgment of destruction upon them.

He ordered that all the bishops in the Roman Empire should be sent into exile from their cities. As for the blessed Eusebius, the pious divine one, the chief of the bishops, the madman commanded that his case would be heard on the following morning before the crowds of the city, and that he should be interrogated and examined by various kinds of torments and all types of

219. Sic! Better: The Psalmist.
220. Lit. I was considered in your eyes.
221. Cf. ܢܗܝܢܐ *SL* 588, mng. 3.
222. See: √ܨܠܝ pe. *SL* 274.
223. Lit. to be imposed [v. √ܫܕܠ pe., *SL* 931, mng. 7b].
224. See: ܓܒܒܢܐ *SL* 1608, mng. 8.
225. See: √ܚܫܬ etpa. *SL* 617, , mng. 2.
226. See: √ܫ# ܚܝܩ etpa. *SL* 1244, mng. 1.
227. Cf. ܒܩܦܫ *SL* 85, mng. 1c.

ܟ ܟܠܝ ܡܝܬ ܐ ܐܡܠܐ ܟܘܝ ܟܬ ܐܒ ܐܥܒ ܗ. ܗ
ܒܠ ܒܠ ܡܗ ܐܒ ܗ ܡ ܐܒ ܗ ܒ ܗ ܡ ܗ ܡ ܗ ܡ

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torture, (as to) by what authority and by what dominion he had blasphemed the gods and the emperors and had laid his hands in the sacred blood of the holy priests, the divine servants. He forbade the remaining Christians to convene assemblies and to employ the mysteries of their faith. If they were caught[228] having assembled by any means or in any manner, they would be remitted without questioning and examination to punishment by the sword.
The people of the entire city were full of threats and anger against the tyrant, and shouted at him, saying: "Now that you have revealed your paganism, it behooves us both to reveal and to make known our will, [viz.] that we worship Christ, our God, and that we also acknowledge his divine and human nature. Even if we must all die, and our city (is destined) to be destroyed, we will not depart from the religion which the Christian emperors have transmitted to us, nor will we turn aside from the orthodox religion which the Apostles confided to the Church. Hence, let your sword rest from now on from thirsting after our blood. Your sword may rule over us, but you, the heathen, will not rule over our city. We will see our blood and that of our children flowing, but we will not see them bowing down to idols in our streets. We will see our goods and our possessions being given over to plunder, but we will not see the destruction of our churches. If you wish, you have heard us. If you do not worship Christ, whom the Christian emperors before you have worshipped, you shall not be called the emperor over us, for our city does not need at all a stranger to reign over it. Its emperor lives and exists, and he will never be destroyed."
When they had announced these statements to the Wicked One, they turned and went away from him in great wrath.
The tyrant, however, ignored all those things because of what was disclosed to him in his divinations. Eunactor, the Egyptian, who was his soothsayer, forewarned him, saying: "Have as much patience as you possibly can with this city. Do not be severe with it. Do not draw out your sword against it, nor even lift your hand upon it. You do not have power over it from above. The God of Heaven will succor the city."

228. See: √ܨܒܬܦ etpa. *SL* 1318, mng. 2.

ومثلاً لو كان عندك ولد ليس عندك. فحينئذ لما
عرفته وتحققت، سألته وقلت، متى تعود. فكلفني
أن أسعى له بالمعاونة عنده لدى: فاعتذرت بضعفي
وقصور باعي عن ذلك، فأعاد القول وكرره. فلما
لم أجد من الحقيقة له بدّاً. وعدته وعدة وكلفت
نفسي [عناء] تحصيل مطلوبه والسعي له. فجاءني
وقت الحاجة إليه. فأخبرته بما عندي. فاستهان
بقولي وقال: ما أظنك فعلت شيئاً. فقلت له: ما
قصرت في ذلك. فقال: أين هو؟ فقلت: عند فلان.
فقال: ما أظنه يعطيك شيئاً. فقلت: لا أعلم إلا
أنه وعدني. فقال: ما أظنه يفعل. فقلت: لا أعلم
إلا أنه قد وعدني. فقال: ما أظنه يفعل. فقلت:
لا أعلم إلا أنه قد وعدني. فقال: ما أظنه يفعل.
فقلت: لا أعلم إلا أنه قد وعدني. فقال: ما أظنه
يفعل. فقلت: لا أعلم إلا أنه قد وعدني. فقال:
ما أظنه يفعل. فقلت: لا أعلم إلا أنه قد وعدني.
فقال: ما أظنه يفعل. فقلت: لا أعلم إلا أنه قد
وعدني. فقال: ما أظنه يفعل. فقلت: لا أعلم إلا
أنه قد وعدني. فقال: ما أظنه يفعل. فقلت: لا

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"Two old priests have died in it. His power is concealed in them, and their combat is stronger than yours. But if you are capable of enticement,[229] flattery, and cleverness, receive the imperial acclamations in this city and withdraw[230] from it. It has not come to you by fate. Your fate has sent you to Byzantium to reign there for an appointed time. Your departure[231] is to the land of the Chaldeans. Your war is with the empire of the heroes. The fate that has befallen you in your war is (both) revealed and concealed. The beginning of your war is victory, and the end of your war is at present concealed. There is no one among the human race who can reveal or interpret it before its time."

Since the end of his war was not interpreted for him, the tyrant was very distressed, and he was very anxious and concerned.

When the blessed Eusebius heard in prison that he had to be ready the following morning for the struggle of martyrdom, his mind was happy and joyful. He was pleased and delighted like a man who had been invited to the Kingdom of Heaven. He clapped his hands and stamped with his feet in prison, saying: "Today, indeed, is the day which the Lord has made for my old age. Come, let us rejoice and be happy in it. My wedding guests[232] and invitees, clap your hands with me and be happy, for the wedding day of my old age has arrived and come. My young men, rejoice and be happy with me, for my marriage crown awaits me.[233] My friends, I have invited you to the awaited and heavenly feast when I shall be adorned by it. See, then, for me, that no one shall excuse himself from my meal."

Thus, the mind of this wondrous victorious one was happy, and he rejoiced in his triumphs at the time that he received the announcement of the message of martyrdom. The blessed old man longed for martyrdom in prison. Were it even possible, he wished that the morning could arrive now with the announcement. The evening[234] lasted a long time for him, and the period[235] of the day was burdensome for him.[236] He desired that when morning would come, and he stood in the struggle of martyrdom, he would give proof of his concealed struggle by means of the concealed power of his endurance.

The courageous combat of this old amazingly victorious man was very remarkable. He pitted himself to fight in the struggle against a troop of forty torments.

229. See: ܥܡܝܬܘܬܐ *SL* 1519.

230. See: √ܚܕܐ pe. *SL* 1065, mng. 6.

231. Hoffmann emended the text to ܕܥܡܠܟ, but this is unnecessary. See: ܙܥܡܐ *SL* 853, mng. 4.

232. See: ܡܨܝܬܐ *SL* 414, mng. 3.

233. See: √1# ܟܠܠ pe., *SL* 431, mng. 4.

234. See: ܪܘܫܐ *SL* 1206, mng. 2b.

235. See: ܙܒܢܐ *SL* 864, mng. 1.

236. See: ܡܥ pe. *SL* 582, µng. 3.

ہکا کھیو ملیں ۔ دمت رکھو۔ ہُب کھنچ ،موٹھوں تیار
ہڈاوٹو ہکے ٹیو ہند ہ کہا: دم ۔ ہے ہڈ۔ ۔دمیں
۔ہوم ہڈہنچت ہڈہلچا ہیٹو ہُب تھ۔ ہٹھچہا ہڈھڤہُت
ہنے ہاہ کے۔ ہڈ کھے ہاٹھر ہنے ہ۔ ہُبت ہا ہنچو
ہنے ہاعمے۔ ہکہوہ ہکہا ہُب ہاچھا ہاہوٹھ ہٹھاہنچا 5
۔ہٹھنچ ہ دم ہڈہلچو کھ ہھوٹھم۔ ہٹلٹہ دم ہکوٹھ
ہڈہنچا ہھوٹھ ہنے ،ٹیٹ ۔ہکھو ہڑ ہاچھت ہاٹھرا ہکھو
ہٹھت ،ٹلٹت ہٹلو۔ ہکھ ،ہ ہٹھت ہھوٹھم ہٹوہٹھو۔ دم
ہڑنت۔ ہٹھوٹل تاٹ ہا ہٹوٹھو۔ ہٹہرا کھو ہٹھھٹھو ہڑاٹ
ہڑنت ہڈہکٹھاٹھ ہٹھ تے ہٹھمو۔ ہٹھوٹھرا ہڈہوٹ ہا ہٹوٹھ ھھو 10
ہکھمو ہوٹ تلو: ہٹیھٹھ ہھت تھٹھ ہ ہڑتلٹ ہے ہٹھکھٹھ
۔ہٹہرت ہڈہوٹ ہڈہ ہڈہ۔ ہڈھڈہٹھرتا ہڈہڑٹھ کھٹھو ہٹھھٹ
۔ہٹہرت ہڈہوٹ ہڈہ ہڈہ۔ ہڈھڈہٹھرتا ہڈہڑٹھ کھٹھو ہٹھھٹ
۔ہٹہرا ہڈہکٹھاٹھ ہٹھ تے ہٹھمو۔ ہٹھوٹھرا ہڈہوٹ ہا ہٹوٹھ ھھو
ہکھمو ہوٹ تلو: ہٹیھٹھ ہھت تھٹھ ہ ہڑتلٹ ہے ہٹھکھٹھ
ہٹھت ،ٹلٹت ہٹلو۔ ہکھ ،ہ ہٹھت ہھوٹھم ہٹوہٹھو۔ دم
ہٹھنچ ہ دم ہڈہلچو کھ ہھوٹھم۔ ہٹلٹہ دم ہکوٹھ
ہنے ہاعمے۔ ہکہوہ ہکہا ہُب ہاچھا ہاہوٹھ ہٹھاہنچا 5
ہنے ہاہ کے۔ ہڈ کھے ہاٹھر ہنے ہ۔ ہُبت ہا ہنچو
۔ہوم ہڈہنچت ہڈہلچا ہیٹو ہُب تھ۔ ہٹھچہا ہڈھڤہُت
ہڈاوٹو ہکے ٹیو ہند ہ کہا: دم ۔ ہے ہڈ۔ ۔دمیں
ہکا کھیو ملیں ۔ دمت رکھو۔ ہُب کھنچ ،موٹھوں تیار

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He vanquished the torments from himself, and they were defeated, but the torments of his belief were neither vanquished nor defeated. Who, then, could not marvel at a 97 year old man, (who was acting) like a hero in the prime of his life?[237] As we have previously written, he came out of the contest in this manner. He scorned the torments and made light of the hardships. He trampled death underfoot, persevered, maintained his truth, and obtained the crown of martyrdom. The struggle of this True One in this manner was amazing. He astonished the emperor, his chieftains, and all of the spectators of his strong struggle by the amazing victory of his endurance.

The tyrant made him suffer all kinds of savage torments, (but) he gave proof of his truth like steel.[238] His faith was not damaged by the forty torments with which the Wicked One fought him. He subdued and vanquished the Abominable One in all of them.

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He pointed out[239] that I should specifically note in our narrative the torments which the divine martyr suffered. I have made an excessive effort in this, that they should be written down once and for all. The acts[240] of his martyrdom were also recorded by Epanetus, his pupil and deacon, who was close to him in all of his actions. He wrote down the struggle of his sufferings; the torments which he suffered; the hardships which he endured; the tyrant's interrogations; the response[241] to the Upright One's admonition; the wonderful miracles which God wrought through him to the shame of the tyrant; that he did not fulfill death upon him by the tyrant's command; the way in which the Lord brought Adocetus out of prison and transferred him to the Egyptian desert; how Julian sought him and did not find him; how he remained with the Egyptian fathers until Julian died, and he returned to his convent.

Epanetus, the holy one's deacon, who was well acquainted with his lord's struggle, wrote down all of these things. We have appended to our story these few matters, which were the cause of the blessed Eusebius' struggle, which have been left out of this renowned man's narrative, so that their remembrance may be preserved for those who follow us.

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The cursed tyrant saw that after

237. Lit. strength of years.

238. See: ܥܡܪܐ *SL* 10.

239. Lit. he pointed a finger; cf. זקף pe. Sokoloff 2002:419, mng. 5.

240. See: ܡܥܒܕܢܐ *SL* 338.

241. See: ܡܓܘܒܐ *SL* 808, mng. 6b.

ایک کے: مکمل تو مومن۔ ایک مہاجر جلسہ کی مستوصف
اپنا دوست {نوشاد} ہمدم ۔ مجھ کو: مومن مستوصف کے
مسجد کو ملک مسلمان ہمدم۔ دعوت دینا مہاجرت کے
صحابہ: نماز تو ہم۔ اپنے مہاجر دوست کو مومن چھپ
ہوا دینا۔ مومن ہمدم ہوا۔ مہاجر کو جلسہ ہمدم۔ مومن
ہمدم اپنا مومن۔ مہاجر ہمدم ہوا۔ مومن ہمدم ہوا۔ مومن
مومن ہمدم ہوا۔ مہاجر ہمدم ہوا۔ مومن ہمدم ہوا۔ مومن

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he had subjected the blessed Eusebius to all sorts of torments and sufferings, he did not yield[242] to his will, and did not desist[243] from his truth. Since the saint's body had been torn apart by tortures, sufferings, and beatings, the tyrant was unable to devise other new torments for him, and he condemned him to death by the sword. However, even in this matter, God did not give the Wicked One his desire. When the executioner lifted his sword to strike him, as wax melts before fire, his sword melted away and fell away from him, and the saint was not hurt.

The Supreme Being[244] did not permit death to have dominion over the Holy One until he had heard the news of the destruction of the Wicked One. When this Damned and Accursed One grasped the fact that neither fire could injure him nor a beast could touch him; that in spite of the forty torments that he had suffered, death did not show any effect[245] upon him at all; that he melted his naturally hard overpowering sword which became like water and was spilled out before him. When the tyrant saw all these things, he understood and was convinced[246] that the saint's help was from heaven, and that he did not dare to resist[247] him further. Rather, he calmed his anger and desisted from his vengeance. With his body being torn with stripes, his sides with lacerations, his limbs with torments, and like one who was already dead, he released him from before him and put him in prison.

Christ did not overlook that he had endured suffering for Him. That very night he visited him in prison, healed his pains, and cured his wounds so that not a single wound was visible on his entire body. He poured (into him) and filled him with a strong and mighty spirit. He removed him from the prison with its closed doors and with a heavenly splendor spread over his countenance brought him before the tyrant. His appearance was also so remarkable, that when the tyrant saw him, he trembled and was frightened before him, thinking that he had seen a vision. He did not think that it was true until he had sent (someone) to search for him in the prison and did not find him. The tyrant was astonished

242. See: √ܬܚܘ etpe. *SL* 1473, mng. 3.
243. See: √ܫܘܩ etpa. *SL* 1484, mng. 5.
244. Text: ܟܝܢܐ ܕܟܠܐ; cf. ܟܝܢܐ ܕܥܠܡܐ *SL* 1471, mng. 3.
245. See: √ܚܢܐ pe. *SL* 191, mng. 1.
246. Cf. √ܥܢܐ etpa. *SL* 1612, mng. 8.
247. See: √2#ܡܢܐ etpe. *SL* 1407.

ہمارے دل میں کوئی وسوسہ: ہمارے دل میں کوئی وسوسہ
ہوا۔ پانی کے بغیر کیا۔ سمندر کی بغیر ہوا۔ ہوا کے بغیر
نہیں۔ ہم کو کوئی کام نہیں۔ ہمارے کام کا کوئی
ہمارے ہاتھ میں کچھ نہیں۔ ہم کو کسی کی حاجت
نہیں ہے۔ کیا ہم کو کوئی کام نہیں۔ ہمارے کام کا
کوئی ہے۔ ہمارے کام کا کوئی ہے۔ ہمارے کام کا

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and was amazed at the miracles which the saint had performed. He was completely befuddled, not knowing how to get out of the affair in order to simply the holy Divine One. Before both his troops and the people of the whole city, he was ashamed to inflict additional tortures upon him, and he was ashamed of what had been done.

While the madman was concerned[248] by these doubts, it occurred to him to grant a pardon to all of the prisoners of the city, so that by their pardon, Eusebius would be released and would wisely go away from before him. Julian first sent (a message) to release the chiefs of Rome from prison. He addressed them concerning the law and pardoned them as men who were blinded by error, saying: "Propriety has obliged me today to resemble the gods in their mercy. Just as the mercy of the gods is spread over good and evil people (and) has been poured out today equally over the whole world, Our Majesty has similarly granted a pardon in our entire realm for those things which were done by mistake until today. From now on, however, if anyone dares to practice the former habits of (his) offense, let him know, that by his rashness he will call down upon himself the vengeance of the past."

Julian sent (a message) to release all of the prisoners of the city. By his crafty manner, Eusebius was released and (together) with those 16 chiefs of the city, he went out before them giving thanks and praising God. The blessed Eusebius acknowledged openly and publicly concerning himself that he was a Christian, and that he had not ceased in his teaching. He served God brilliantly without fear and terror, and from day to day he increased his divine conduct until his final breath.

The blessed Eusebius remained alive until he heard the news of the death of Julian, the evildoer. His spirit was happy and he rejoiced at the deliverance that God had wrought for His people. His old age was comforted by the (re-)opening of the churches, the return of their priests, and the assembly of their congregants. His passing from the world took place at a ripe old age on the couch of his repose,

248. Cf. √ܫܚܪ pe. *SL* 1472, mng. 6.b.2.

مرض مرض. اخبار میں آیا ہے کہ مرض کی وجہ سے ہلاکتوں کی تعداد
سب سے زیادہ ہے۔ طبی ماہرین کا کہنا ہے کہ مرض بہت تیزی سے
پھیل رہا ہے۔ ہسپتالوں میں مریضوں کی تعداد میں اضافہ ہو رہا ہے۔
ڈاکٹروں کا کہنا ہے کہ اس مرض سے بچاؤ کی احتیاطی تدابیر
اختیار کی جائیں۔ مریض کو الگ رکھا جائے۔ اس کے کپڑے اور
برتن علیحدہ دھوئے جائیں۔ مریض کے قریب جانے والے لوگ
ماسک استعمال کریں۔ ہاتھ اچھی طرح دھوئے جائیں۔ مریض کی
عیادت کے لیے جانے والے لوگ بھی اس مرض کا شکار ہو رہے ہیں۔
اس لیے ضروری ہے کہ عیادت کے لیے جانے والے لوگ بھی
احتیاطی تدابیر اختیار کریں۔ ہسپتال کے ڈاکٹروں کا کہنا ہے کہ
اس مرض کی ابتدائی علامات میں بخار، سر درد اور جسم میں
درد شامل ہیں۔ اس مرض کی تشخیص کے لیے خون کا ٹیسٹ کیا
جاتا ہے۔ اس مرض کی تشخیص کے بعد مریض کو الگ کر دیا
جاتا ہے۔ اس کے کپڑے اور برتن علیحدہ دھوئے جاتے ہیں۔
مریض کے قریب جانے والے لوگ ماسک استعمال کرتے ہیں۔
ہاتھ اچھی طرح دھوئے جاتے ہیں۔ مریض کی عیادت کے لیے
جانے والے لوگ بھی اس مرض کا شکار ہو رہے ہیں۔ اس لیے
ضروری ہے کہ عیادت کے لیے جانے والے لوگ بھی احتیاطی
تدابیر اختیار کریں۔ ہسپتال کے ڈاکٹروں کا کہنا ہے کہ اس

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in the year 673[249] of the Seleucid Era,[250] which is the year 367 of the reign of our Lord, Jesus, among men, the one to whom, and to His Father and to His Holy Spirit, let there be praise, glory, and worship now, always, and forever more. Amen.

The account and praise of Constantine, the true king, and of his sons, and the account of the blessed Eusebius, Bishop of Rome, are finished.[251]

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The letter which Abde'el, the head of the monastery, wrote to Apollinaris, the chamberlain,[252] of Jovian, the emperor, to whom the carrying out of the decisions which took place between the empires was entrusted.

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My son, when one asks wise men about a gift that will bring profit to (both) the givers and the receivers, they do not refuse. (It is) like the case of a spring: The more one draws (water) from it, the more powerful its flow becomes, and while it refreshes many people by its drink, its fullness remains. So, similarly, it behooves the giver to exhaust himself and not to be weary in his gifts. When he enriches those who are in need, fullness remains with its giver. Perhaps, then, dear son, (this) is the good end of the spiritual man. You are weary of the supplication of our request which is now advantageous to its givers and receivers. The advantage that you have gained for yourself is indeed not small, [viz.] the return[253] of many souls which Your Highness sent to us, who turned away from their error through the instruction of the Holy Scripture, who ceased from

249. Read: 676 [v. Nöldeke 1874a:267[1]]

250. Lit. according to the reckoning of the Greeks.

251. Sy: ܥܠܡܬ pf. 3f.sg., referring to each account separately.

252. Lit. loyal one.

253. See: ܗܦܟܬܐ *SL* 874, mng. 3.

ಸುಬ್ರಹ್ಮಣ್ಯ ಕ್ಷೇತ್ರದ ಸಂಸ್ಕೃತ ಪಾಠಶಾಲೆಯ ಸಂಸ್ಥಾಪಕರು. ಸಂಸ್ಕೃತ
ಸಾಹಿತ್ಯಕ್ಕೆ ಅವರ ಕೊಡುಗೆ ಅಪಾರ. ಅವರು ಬರೆದ ಕೃತಿಗಳು ಅನೇಕ.
ಅವರಲ್ಲಿ ಪ್ರಮುಖವಾದವು ಈ ಕೆಳಗಿನಂತಿವೆ. ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯ
ಚರಿತ್ರೆ. ಸಂಸ್ಕೃತ ಕವಿಚರಿತೆ. ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯ ಚರಿತ್ರೆ.

❖ ಸಂಪುಟ ❖

ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯದ ಸಮಗ್ರ ಚರಿತ್ರೆ, ಸಂಪುಟ ಸಂಖ್ಯೆ
ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯದ ಸಮಗ್ರ ಚರಿತ್ರೆ, ಸಂಪುಟ ಸಂಖ್ಯೆ
ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯದ ಸಮಗ್ರ ಚರಿತ್ರೆ, ಸಂಪುಟ ಸಂಖ್ಯೆ

❖ ❖

ಸಂಸ್ಕೃತ ಸಾಹಿತ್ಯದ ಸಮಗ್ರ ಚರಿತ್ರೆ, ಸಂಪುಟ ಸಂಖ್ಯೆ

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their idolatry, arrived at repentance,[254] and came to the knowledge of truth.
My dear one, you know, that we are situated in a country of the pagans. As a bird is deceived by the hunter's bait, in like manner, the pagans are also caught for penitence by the bait of instruction. Therefore, my son, receive, then, the burden of our request, and give us (the following): The account and the conclusion of the war that took place between the empires; the bad end and the death of the tyrant with all of these matters; also, the glory and the greatness of Jovian, your master; also, the struggle and pain of the Perfect and Wise Ones who fought with the Abominable One, the persecutor, and the Shameless One, and how they won triumph and victory.

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When Apollinaris received the letters of Abde'el, the head of the monastery, he placed them on his eyes, kissed them, and began[255] to write to him:
In the time of Julian, the pagan, and the Wicked One, the one who had received the empire from the House of Constantine, he had a chamberlain whose name was Jovian.[256] He was a knowledgeable and intelligent man, and by his knowledge he was able to become one of the tyrant's counselors. His parents were Christians, and under their care, they had him baptized in infancy and had endowed him with proper ways of conduct. They died[257] in the persecution of the House of Maximian, the wicked emperor, in a good martyrdom for Christ. This select admirable instrument retained in himself the true religion which his parents had entrusted to him. He did not depart from their instruction, but like them he was perfect in his divine conduct and was thoroughly rich in his good deeds. He had secretly retained the Christian religion inwardly, while, outwardly, he falsely[258] maintained the guise[259] of a pagan.[260] It was not that he actually feared the tyrant's threats and intimidations, nor even on account of the temporary military service to which he held, that he refrained from revealing himself as a Christian. Rather, it was to falsely deceive the tyrant

254. See: √ܫܕܐ etpe., *SL* 1019, mng. 5b.
255. See: √ܥܒܕ pe. *SL* 1596, mng. 26d.
256. Sy: ܝܘܠܝܢܘܣ.
257. Lit. departed this world.
258. See: ܥܩܒܬܐ *SL* 1496.
259. Cf. ܕܝܢ ܫܘܡ *SL* 178, mng. b.2.
260. Lit. was cast ... in the form.

ܡܪܝܐ ܡܪܝܡ ܒܪܬ ܝܘܚܢܢ. ܡܪܝܡ ܠܐ ܐܬܝܠܕܬ ܐܠܐ ܒܝܫܘܥ
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by his artificial appearance in order to change by means of his counsels the evil thoughts which the madman had conceived against the churches of Christ and the designs which he had planned against the priests of God.

The wicked tyrant heard him, as from one who relies upon the intelligence of a knowledgeable man and pleasantly accepted his words. One should admire and wonder at how this divine man was able to avert judgment of destruction from the churches by his knowledge, and to restrain the tyrant's sword from the Christian people by the subtleties of his wisdom. After Julian had reigned and ruled over the entire Roman empire, the empire was entrenched in his hands, and he had become extremely great and powerful, fear and dread of him had fallen upon all of the provinces of his realm, and they greatly feared him. Therefore, in order to make his will known and to reveal with regard to himself and contrary to the will of God the evil intention which he had harbored against the divine Church and against the entire Christian people, the cursed viper was prepared to spew forth his pagan bitterness which had been contained in him for a long time. He had carried it within himself for some time, until the heathen customs had become strong.[261] Thus, little by little, he did it furtively by pretenses. The tyrant commanded that the temples of the gods and the temples of their habitation,[262] which had been destroyed and demolished during the time of the Christian emperors before him, should be rebuilt and renewed, and that their expenses should be (defrayed) in every place and city from the Church's treasury. Their serving instruments and all their decorative ornaments should be placed in the idolatrous temples to serve as ornaments in the pagan temple.

The madman elevated the stature[263] of paganism which had been demolished, exalted it, placed it at the head of all the religions, and subjected them to its doctrine. He denigrated the Church's high status vis-à-vis the main religions and weakened it in the face of vain idolatries. In his madness, he ordered that the exempt ecclesiastical clergy should be subject to the imperial tribute,[264] that they should be subservient to the empire, and that they should take part at all times in the royal court.[265]

261. See: √ܟܒܫ pe. *SL* 669, mng. 2.c.1.
262. See: ܥܒܘܕܬܐ *SL* 1557, mng. 2.
263. Lit. head.
264. See: ܡܢܟܣ *SL* 1597, mng. 5.
265. See: √2# ܡܠܟ *SL* 56.

ومحلاج عند مرض مخصوصا مرض. مرهق في مرهلوم مرهوم
مرهوم عنه مرهوم مخصوص مرهوم: مرهوم مرهوم مرهوم
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The debauched tyrant commanded that the dress of the modest and seemly ‘women of the covenant’ of the Church should be removed from them, and that they should be married and have children. The madman also thought of making commanders of (contingents of) thousands and of hundreds from the saintly and holy bishops, and the armies which entrusted to them would be supplied[266] from the property of the churches.

When their day of punishment came, the holy ecclesiastical clergy was insulted, trampled, and abused in every province and city by all these things that happened. Worst of all, false doctrines were established in opposition to the religion of the Church.

The Jews[267] rejoiced and were proud of the difficult times which they had imposed upon the Church. Even before the edict of persecution was issued against us, the Jews[268] had long shown an intense hatred against us, and they vehemently slandered us before the tyrant, saying to him: “Inasmuch as they were not constant in their adoration of the gods, the assemblies of the Christians in the churches sowed despair[269] in the souls of many people not to take part in the worship of the gods.” They excited a zeal in the other cults, which they emulate,[270] together with many other accusations[271] which they had, indeed,[272] falsely proffered against us in their accusations against us. They began to raise persecution against us. (The tyrant) hastened (to promulgate) the wicked order mercilessly against us without delay. His order was set down in writing, and, it was promulgated[273] first of all against us in the capitol.[274]

The subject of the first order which was promulgated against us was as follows: “The error of the Christians which had been propagated[275] a short while ago in the entire area of our realm angered the gods in whose hands the rule[276] of the world is placed. They weakened our government, and enemies ruled over it. Destruction was present among us. Therefore, we must take care today to cleanse our land of the impurities of those abominable and godless ones, and to wipe out[277] and efface[278] their perverse[279] religion from the face of the earth. I shall punish them for their contempt of the gods.[280] The anger of the gods will be assuaged[281] by means of our vengeance on them, and all of the provinces of our empire shall dwell in restfulness and in peace.”

266. Sy: ܡܗܝܫ.
267. Lit. mad people of the crucifiers.
268. Lit. children of the crucifixion.
269. See: ܡܝܠܢܟ *SL* 1327, mng. 4b.
270. See: √ܚܪ etpa. *SL* 832, mng, 1.
271. See: 1#ܬܥܢܝܟ *SL* 1491.
272. See: ܒܥܝ *SL* 230, mng. 1.
273. See: √2# ܟܬܒ etpe. *SL* 1244, mng. 2b.
274. Lit. city of the empire.
275. See: √ܫܬܩ pe. *SL* 1236, mng. 3.
276. See: ܫܘܠܛܢ *SL* 380, mng. 4.
277. See: √ܡܚܐ pe. *SL* 1091, mng. 1.
278. See: √ܡܚܐ pe., *SL* 644, mng. 2.
279. See: ܡܬܒܥܝܢ *SL* 804.
280. See: √ܫܛܦ pe. *SL* 1002, mng. 22a.
281. See: √3# ܢܚܬ etpa. *SL* 1479.

ܕܐܡܪ ܐܝܟ ܕܐܢ ܐܢܫ ܠܐ ܢܫܬܘܩ ܡܢ ܡܠܐ ܕܐܠܗܐ ܐܦ ܠܐ ܢܫܬܘܩ ܡܢ ܡܠܐ ܕܐܢܫ ܐܠܐ

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"Consequently, with regard to these Guilty Ones, Our Majesty has commanded that their churches be demolished, and that their leaders should be thrown into a quarry.[282] As for the rest of them, Our Majesty has ordered, that if they begin a complete deliberation,[283] turn away from their error, and return to the adoration of the gods, they will be granted[284] forgiveness for their transgression, and their lives will be spared.[285] If they persist in their same erroneous thought, and profess of themselves that they are Christians, they will be delivered over to severe and merciless blows and to various torments of all kinds. If, afterwards, they do not turn away from their error, they shall receive (capitol) punishment by the sword, and their houses will be plundered."

This was the first decree that was promulgated against us in the tyrant's capitol city of the empire.

When this wicked and merciless order was promulgated against our people, Jovian, the chamberlain, was greatly distressed. Overcome with grief, despairing, in mourning, and with a bowed head, he went to his house. He gave orders that none of his domestics or members of his household should appear before him on that day. He entered his bed chamber, closed the door behind him, took off his military garments,[286] clothed himself in sackcloth, spread out[287] ash for himself, threw himself on the ground,[288] and sprinkled[289] ash on his head and body. He wept and cried bitterly, saying: "My God, why have you left me and placed me in evil days after my parents (have died), to see the humiliation of Your Church, the loss and destruction of her children, and the insult and scorn (done) to Your holy covenant? My Lord, please, my God, if it be Your will, end[290] Your servant's days, and speedily release me from life that I should not see that the cursed butcher's sword will overpower the blessed flock which bears Your body. Why do I need to have a tormented[291] life, miseries, and sighs when I see Your churches demolished, Your altars devastated, Your sanctuary profaned,[292] Your priests destroyed, Your clergy scattered, the people who worship the cross beaten, wounded,[293] and led like sheep to slaughter. Your Church mourns and grieves at the loss of her congregants.[294] Where are"

282. See: ܡܚܠܠܐ *SL* 747, mng. 2.
283. See: √ܚܫܒ pe. *SL* 1074, mng. 2a.
284. Lit. have.
285. Lit. they shall gain their lives.
286. See: ܦܠܝܫܬܐ *SL* 1198, mng. 2a.
287. See: √ܡܕܩ pe. *SL* 759, mng. 1.
288. Lit. on his face.
289. See: √ܫܚܠ pe. *SL* 1162, mng. 1.
290. See: √ܣܝܡ pa. *SL* 637, mng. 5.
291. See: √ܥܡܓ pa. *SL* 313.
292. See: √ܪܚܩ pa. *SL* 523.
293. See: √ܒܙܙ pa. *SL* 1290, mng. 2.
294. Lit. children.

ﺑﺠﻤﻠﺔ ﺍﻟﻤﻬﺎﺟﺮﺓ. ﻭﻛﺘﺒﺖ ﻟﻬﺎ ﺍﻟﻤﻠﻚ ﻭﺍﻟﻤﻠﻜﺔ ﻟﺘﺤﻀﺮ
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ﺑﺪ ﻟﻠﻐﺮﻳﺐ ﻣﻦ ﺃﻧﻴﺲ. ﻭﺃﻣﺮﻫﺎ ﺃﻥ ﺗﺘﺨﺬ ﻟﻬﺎ ﻣﻨﺰﻻ ﻗﺮﻳﺒﺎ ﻣﻦ 5
ﻗﺼﺮﻫﺎ ﻟﺌﻼ ﺗﺒﻌﺪ ﻋﻨﻬﺎ ﻓﺘﺴﺘﻮﺣﺶ. ﻓﻠﻤﺎ ﺳﻤﻌﺖ ﺍﻟﻤﻠﻜﺔ ﺑﻘﺪﻭﻡ
ﺍﻟﻤﻬﺎﺟﺮﺓ ﺃﺭﺳﻠﺖ ﺇﻟﻰ ﺍﻟﻤﻠﻚ ﺗﺴﺄﻟﻪ ﺃﻥ ﻳﺄﺫﻥ ﻟﻬﺎ ﻓﻲ ﺍﻟﻘﺪﻭﻡ
ﺇﻟﻴﻬﺎ ﻟﺘﺮﺍﻫﺎ ﻭﺗﺴﻠﻢ ﻋﻠﻴﻬﺎ ﻭﺗﺤﺪﺙ ﻣﻌﻬﺎ ﻭﺗﺴﺘﺄﻧﺲ ﺑﻬﺎ ﻭﺗﺴﻜﻦ
ﻗﻠﺒﻬﺎ ﻭﺗﻄﻤﺌﻦ ﻧﻔﺴﻬﺎ: ﻓﺎﻟﻤﻬﺎﺟﺮ ﻻ ﻳﺤﺴﻦ ﺑﻪ ﺍﻟﻤﻘﺎﻡ ﺑﻐﻴﺮ ﺃﻫﻞ 10
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ﻗﺼﺮﻫﺎ ﻟﺌﻼ ﺗﺒﻌﺪ ﻋﻨﻬﺎ ﻓﺘﺴﺘﻮﺣﺶ. ﻓﻠﻤﺎ ﺳﻤﻌﺖ ﺍﻟﻤﻠﻜﺔ ﺑﻘﺪﻭﻡ
ﺍﻟﻤﻬﺎﺟﺮﺓ ﺃﺭﺳﻠﺖ ﺇﻟﻰ ﺍﻟﻤﻠﻚ ﺗﺴﺄﻟﻪ ﺃﻥ ﻳﺄﺫﻥ ﻟﻬﺎ ﻓﻲ ﺍﻟﻘﺪﻭﻡ
ﺇﻟﻴﻬﺎ ﻟﺘﺮﺍﻫﺎ ﻭﺗﺴﻠﻢ ﻋﻠﻴﻬﺎ ﻭﺗﺤﺪﺙ ﻣﻌﻬﺎ ﻭﺗﺴﺘﺄﻧﺲ ﺑﻬﺎ ﻭﺗﺴﻜﻦ
ﻗﻠﺒﻬﺎ ﻭﺗﻄﻤﺌﻦ ﻧﻔﺴﻬﺎ: ﻓﺎﻟﻤﻬﺎﺟﺮ ﻻ ﻳﺤﺴﻦ ﺑﻪ ﺍﻟﻤﻘﺎﻡ ﺑﻐﻴﺮ ﺃﻫﻞ 15
ﻭﻻ ﺑﺪ ﻟﻠﻐﺮﻳﺐ ﻣﻦ ﺃﻧﻴﺲ. ﻭﺃﻣﺮﻫﺎ ﺃﻥ ﺗﺘﺨﺬ ﻟﻬﺎ ﻣﻨﺰﻻ ﻗﺮﻳﺒﺎ ﻣﻦ
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ﺍﻟﻤﻬﺎﺟﺮﺓ ﺃﺭﺳﻠﺖ ﺇﻟﻰ ﺍﻟﻤﻠﻚ ﺗﺴﺄﻟﻪ ﺃﻥ ﻳﺄﺫﻥ ﻟﻬﺎ ﻓﻲ ﺍﻟﻘﺪﻭﻡ
ﺇﻟﻴﻬﺎ ﻟﺘﺮﺍﻫﺎ ﻭﺗﺴﻠﻢ ﻋﻠﻴﻬﺎ ﻭﺗﺤﺪﺙ ﻣﻌﻬﺎ ﻭﺗﺴﺘﺄﻧﺲ ﺑﻬﺎ ﻭﺗﺴﻜﻦ
ﻗﻠﺒﻬﺎ ﻭﺗﻄﻤﺌﻦ ﻧﻔﺴﻬﺎ: ﻓﺎﻟﻤﻬﺎﺟﺮ ﻻ ﻳﺤﺴﻦ ﺑﻪ ﺍﻟﻤﻘﺎﻡ ﺑﻐﻴﺮ ﺃﻫﻞ 20
ﻭﻻ ﺑﺪ ﻟﻠﻐﺮﻳﺐ ﻣﻦ ﺃﻧﻴﺲ. ﻭﺃﻣﺮﻫﺎ ﺃﻥ ﺗﺘﺨﺬ ﻟﻬﺎ ﻣﻨﺰﻻ ﻗﺮﻳﺒﺎ ﻣﻦ
ﻗﺼﺮﻫﺎ ﻟﺌﻼ ﺗﺒﻌﺪ ﻋﻨﻬﺎ ﻓﺘﺴﺘﻮﺣﺶ. ﻓﻠﻤﺎ ﺳﻤﻌﺖ ﺍﻟﻤﻠﻜﺔ ﺑﻘﺪﻭﻡ
ﺍﻟﻤﻬﺎﺟﺮﺓ ﺃﺭﺳﻠﺖ ﺇﻟﻰ ﺍﻟﻤﻠﻚ ﺗﺴﺄﻟﻪ ﺃﻥ ﻳﺄﺫﻥ ﻟﻬﺎ ﻓﻲ ﺍﻟﻘﺪﻭﻡ
ﺇﻟﻴﻬﺎ ﻟﺘﺮﺍﻫﺎ ﻭﺗﺴﻠﻢ ﻋﻠﻴﻬﺎ ﻭﺗﺤﺪﺙ ﻣﻌﻬﺎ ﻭﺗﺴﺘﺄﻧﺲ ﺑﻬﺎ ﻭﺗﺴﻜﻦ 25
ﻗﻠﺒﻬﺎ ﻭﺗﻄﻤﺌﻦ ﻧﻔﺴﻬﺎ: ﻓﺎﻟﻤﻬﺎﺟﺮ ﻻ ﻳﺤﺴﻦ ﺑﻪ ﺍﻟﻤﻘﺎﻡ ﺑﻐﻴﺮ ﺃﻫﻞ

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"Your glorious promises? Where are Your celebrated and blessed signs towards Your Church, Your true betrothed one, to whom You promised that the bars of Sheol shall not overcome it? Behold, the madman has seriously threatened to demolish its churches, to uproot its palaces, to lay bare its foundations, and to render it a disgrace. It will fall from the height of its grandeur, its revilers will rejoice in it, and the Jews[295] will mock it. In place of the good things which prophecy had promised it, miseries have overtaken[296] it. They placed evils upon it, griefs surrounded it, and unhappiness and sighs overtook it. It has no comforter except for Your compassionate grace. The madman wished to destroy[297] the Church, Your true betrothed one. Please, oh slain bridegroom, the one who gave His blood to His betrothed one to drink, do not give the Wicked One his desire. Do not let his intention succeed.[298] Turn his thoughts back upon him, and let his wiles go into his head. Let his sword which was sharpened[299] against Your people enter into his heart in the land of the Chaldeans. Make him kneel before his pursuers. Debase his prideful power. In the hour of his guilt, let him recognize that Your Church has a God. Oh, the Good and Benevolent One, who is not angry forever, calm Yourself from Your burning wrath. Think of the evil (done to) Your people. Even though we are unworthy, do with us as You are accustomed,[300] because of Your precious name by which we are called, so that the heathens and the deniers should not say: 'Where is their God who does not redeem them in the time of wrath?' Lord, we are like sick men who cannot bear chastisement. We pray to You, that Your chastising rod should be removed from us. Your chastisement is a means of aid for the Perfect and True Ones. But we who are soft and weak do not have the strength to hold our own in the athletic struggle. Your chastisement for us is like damage for the folly which we hold. Therefore, oh, my Lord, do not turn Your face away from our prayer. We are both sinners and evildoers. Lord, Your mercy is prevalent, and grants forgiveness to sinners, and we do not have the boldness to ask You. With saddened faces and a dejected spirit, as to a merciful father,"

295. Lit. children of the crucifier (f.).
296. See: √ܨܚܐ pe. *SL* 1642, mng. 3.
297. Lit. to smite for destruction.
298. Read: ܠܐ ܢܥܒܕ. Cf. ܢܒܥܟ *SL* 1463, mng. 16.d.2.
299. See: √ܫܠܚ pe. *SL* 687, mng. 1.
300. See: √ܥܡܪ af. *SL* 1076, pass.part.

ܟܐܢܐ ܟܐܢ ܕ݂ܝ ܟܬܒ ܒܪܝܫܐ ܟܬܒ ܒܪܝܫ ܒܪ ܐ݂ܠ ܒܪ ܐ݂ܠ ܒܪ ܐ݂ܠ

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"whose compassions are mingled with his chastisement, we kindly ask pardon for our guilt. We beseech you, our good and kind Lord. Make the force of the persecution against us somewhat powerless, and encourage[301] the tyrant to accept my artifices and my persuasions. Let the thought that I harbored succeed, and by means of my feeble counsel, let the judgment of the destruction of the churches be rescinded. Let there be some relief and consolation for Your anxious and persecuted people who seek Your salvation."

After this prudent man had been praying and supplicating to God for a long time, a helpful thought as to how he might allay the tyrant's wrath and be able to turn the evil judgment of destruction away from the Church of God, struck him[302] like a hint from above. He arose from the place where he had been lying and wiped the ash off from his face, head, and body. He washed the tears of his eyes, and he divested himself of grief so to speak(?). He softened his facial appearance and put on his most glorious and best military (garments). When his crying, grief, and violent sighs were removed from his inward nature, and, putting on an assumed laugh and a contrived gladness in his outward nature, while praying to God to open a gate to his prayer, he decided to enter to greet the madman, to find favor before the tyrant, so that his good counsels for the Church might be well received. When he entered, he stood and bowed before the tyrant, saying: "My lord and emperor, we are happy and rejoice in your time. Heaven and earth and all that they contain rejoice with us. All nations will declare this empire blessed[303] since it has a just reckoning and honesty from the Wicked Ones who have defiled it."

The tyrant looked affectionately at this upright man. The madman did not know that these similes were inveighed against him. Julian said to him: "You appear today in Our Majesty's sight as a lover of the gods being rejoiced in the reconciliation of the gods. The cohort[304] of deities has <not> been seen in our realm for fifty four years, for their worship was rejected in the days of the emperors who preceded me."[305]

Jovian said to him: "My lord, the emperor, the gods[306] will again be more and more[307] pleased with their worshipers when the Wicked Ones who have defiled them shall have been removed from before"

301. See: √ܐܫܪ af. *SL* 1458, mng. 2b.
302. Lit. moved in him.
303. Cf. ܟܬܒ *SL* 514, mng. 3c.
304. Cf. ܟܬܝܒ *SL* 76.
305. Cf. √ܒܛܠ pe. *SL* 533, mng. 7.
306. Sy ܐܠܗܐ used here collectively.
307. See: ܒܣܝܡ *SL* 588, mng. 2.c.1.

ركلم ،بج ها لعجعكحده .شهوابحد ،معجمو حلهلمو
معجب عمده .لحهه<ذذ>{ذذ} لمله لحه ممعد .بحمعجه
عمذ لمهمه :ممحمده عجم معه ،هحد م لحمهم :ممولم
ممذذم ممعمد ،همه حمد مجلم عده .همجهمد ممحعمجه
لحمم :ممممحه لمله ممعجم ممممو :ممهمد له ممذذحه 5
ها لحه ممجلهه ممده عده ... لمهمولم ذمده .ممذذه م حيلمد
همجهمهمد :مجلم ممها حمد همد .بمسلم لحعجلحه ممعوف مؤه
.ممولم مهجمو حجمجمل ها حمد :ممهمذده ممحعمجه مه
له لمهه .ممسلمد مهمد له ممولحه ممه ذمم لحمحمجلم
نمعد لحهه .،معجمي له ممجلهه لحهه .مؤه ممه مجه ممحمه 10
ممهمذه له ممعه .،معمذده ممجد لجعمده .معجمحم لحهه
ممعجه ممجهه حجلم .نمهه حمجد ممهم لمعه .ممولحلم همد
ممعمو{ه} ممحم ممهه معمد بد لم لمعمه عد .مهمسلمم ممعوم
ممجمه ممممحم ممجلم معمده بحلم .بمجلحه مهمجمه
بد .ممعمد مجلمعم لمحمد معجمه لهمه .ممحد حد مهمسو لهمه 15
ممحمجه ،معجلمه .مهمحجم ممجم مهمد ممسلم لحجلحه
عمد .ممحد لحم ممجلّ ،معجلحه م لحلمهمه .ممولم ،معذذحه
.ممجلم ،بج مم ممهمحه .بحمده عجه ممجلم مده مه لم
ّمحمحم لحه بممجمده ممجمه لحهه م ممسو .لمهحمهه مدمد
همه ،مهد .مدمه مهمجمجم ممحمحه لم ممجلم مهلّ م حلمهه 20
همجمححم حد ممولم .مهحمهمو .ممجمحم له مهمهمجه مهجحم
،معجلحم ممجمه ممهه حمد بمجم مم .ممبمجمه مه مؤه بمجه
ممسلّم ممحمحم ممهم .مهمهه مم بحمه .مهمجلم لجّم لمعمه
مهمهمو م لحم همهمو ،مجمجلحم مهحمحه ممحه مهمد ممهمجه
همهمهمد لمجه حجلّمه بمجم لمعمحم .ممسلّم م لمهمجمجحه 25
ممحمجم لحمجم مهمد ممجلم ،مجمجلحم مهمهمسلمد بمهمه
،بج بمهم لحد بمهم حمهم .مهمحمه مم بحمه .ممحمد ممجلم
.مهجلّم له مجلمهمحمد ممه .مهمجلمهم مهمهمسلمد ممجمهم .ممجلم

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"Our Majesty, and the memory of those who have rejected the worship of the gods shall be forgotten[308] from the earth."

Julian was not at all troubled in his soul by Jovian's words. In his madness, he thought that he concurred[309] in his paganism, and was a follower[310] of his idolatry. However, no dreg[311] at all of paganism touched[312] this chamberlain and high administrative official.[313] However, with a pure heart and with a virtuous soul, he kept God in mind. He falsely[314] appeared before the tyrant in the form of a pagan, and enticed his will for the relief of our persecution. The madman was quite fond of him, and he listened to him pleasantly. He wanted to make him his Caesar[315] several times.

They held a discussion[316] between them on many matters. When the inquiry concerning the Christians was dealt with,[317] this wise man had the opportunity to give a good counsel concerning the divine Church. Julian asked him again, saying: "How, then, do you regard those matters which Our Majesty has ordered concerning the abominable[318] Christian people?"

The True One gave a reply that soothed him, saying: "Your Powerful Excellency has commanded everything well. But the Nazarenes have great comfort in that command which Your Majesty has executed, and it is a great joy for them. I am also of the opinion that it harms us, even as it helps them."

Julian said to him: "How should we learn and know what the reason is for their comfort? I do not want to be of help to them, but (want) to be to their detriment. Therefore, it seems to us, that death to their person and destruction of their churches will aggrieve them considerably. The more that they suffer,[319] the (more) powerful (it will be)."

Jovian said: "Were they to seek what is helpful to them and to recognize their honor, (then) Your Majesty would have commanded properly. But they do not look upon things as Your Power[320] does. To them, death for the sake of their God is as a good and excellent gift, indeed, more than water for those who are thirsty and bread for those who are hungry. They hunger and thirst for the sacrificing[321] of 'the watch,'[322]

308. Cf. √ܡܚܐ etpe. *SL* 541, mng. 1.
309. Cf. ܟܢ ܒܚܢܢܟ *SL* 184.
310. See: ܟܢ ܒܡܟ *SL* 183, mng. 1a.
311. See: ܡܢܝܠ *SL* 1641.
312. See: √ܥܩܒ pe. *SL* 266, mng. 1.
313. Cf. ܡܢܒܢ *SL* 1608, mng. 8.
314. See: ܥܡܒܛܡܒ *SL* 1496, mng. 5.
315. I.e. sub-emperor, grand vizier. See: Sophocles 1914:617, mng. 2.
316. Lit. verbal inquiries.
317. See: √ܫܐܠ ettaf., *SL* 374, mng. 6.
318. See: ܡܡܒܢ *SL* 1130.
319. See: √ܡܟܟ pe. *SL* 592, mng. 4.
320. See: ܡܢܒܒܥܓ *SL* 1145, mng. b.
321. Lit. death.
322. See: ܡܡܝܠܐܡ *SL* 1387, mng. 2.

ومنيدوا مرتبر كم مرلاهده. وهدهدوا مرهوا وهدلاه
بوتد مر. ديا وهسلوه. مرهوسلمدا وهدلاهم وحلاه ولمدا
ليلا مر مردم ليهو. وهسيدوا، وسلاه لد سوهوت مردم وهده
مردم مرهدا ليه. وهلاهدوا مردم مرتبا ليه. وهلاهدوت
وبلاها كم وهم بوتد. مرلاوده مرتبوسه دا دم. وهلاهدلاه
مرهده مرهوتده مرتبا مرلاه مرلاه. وس هوتر مر مرهدهدوا
مرهده وهوتاده سوهرلاه وهده. وسدتب مرسلمر مردم سوهد
مر مردم تحوده. مرلاه مر مردم دسد لير هدلاه. وسد كم
مردم وهده. هدلاهده مرهتده مرتبوهمر مرواله بوه مردم
وهدلاه مرهوا ليه مرلاه. مرسلمدا وهدلاه لد مرلاوده مرلاه
وهدلاه دوه دا وهده. مرسلمدا وهدلاه لد مرلاوده مرلاه

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which they call ‘confession (of the faith)’,[323] and those who are pleased with this[324] are neither a small number nor a few. When you examine the entire army of our sovereignty, and all the realm of our empire, more than three quarters[325] are Christian. Why, then, should we ruin our armies, diminish (the strength of) our military service, and lay waste[326] to the provinces of our realm and their inhabitants for the sake of perverse[327] religions, which serve for nothing, and which the feeble minds of the ignorant accept? Our enemies will rejoice, and our adversaries will scoff.[328] But if it be the will of Your Powerful Excellency, and if it please Your Majesty, let us permit the religions to move quickly in their customs with the time. As strong men who are awake on their watch and who are concerned that their possessions should not be reduced,[329] let us turn about and engage ourselves in the affairs of our empire, give encouragement to our armies, and be concerned about the war which is thrust upon us. When the gods grant us victory, and we return from the smiting of Assyria,[330] we shall remove the religions from our realm, and there will be one simple religion in Our Majesty’s entire domain.[331] As to the temples of assembly of the Nazarenes, which they call churches, if it please Your Power, let these churches be closed and not destroyed, for they are fine and superb temples. Most of them were the (original) dwelling places[332] and the places of worship of the gods. They were taken away in the time of the previous emperors, and became houses of worship of the Nazarenes. Why, then, should we destroy a property which was snatched from the gods by the zeal of the Jews and by a doctrine as mistaken as they themselves are? (Even) with the entire treasury of our empire, we cannot[333] build temples and places of worship as beautiful as these. Moreover,[334] the Christians would prefer[335] even more that these temples should be destroyed,[336] that their churches should be pulled down, and that they should be ruins, so that they could not become houses of worship for the gods whom Your Majesty worships. It will be a great jealousy[337] and a bitter life for them that in places of worship and in the temples of the gods, in the places where the sacrament of the Christians was exercised, that the mysteries of Zeus and Apollo, together with a large number of (other) gods and goddesses, will now be exercised”

323. I.e. martyrdom.
324. Cf. ܝܕܢܐ *SL* 1271, mng. 1b.
325. Lit. parts.
326. See: √ܚܪܒ *SL* 1274, pa.
327. See: ܕܒܥ *SL* 156, mng. 4.
328. See: √ܣܚܩ af. *SL* 344, mng. 1.
329. See: √ܫܝܛ *SL* 176, etpa., mng. 1.
330. I.e. the Persian Empire.
331. See: ܒܝܬ ܥܡܐ ܚܕ *SL* 150.
332. See: ܥܡܝܢܐ *SL* 1557, mng. 2.a.2.
333. See: √1# ܟܗ *SL* 579, af., mng. 3b.
334. Lit. It is not only this, but another thing.
335. See: √ܪܚܡpe., *SL* 199, mng. 5.
336. See: √2# ܗܕܡ etpe. *SL* 1052, mng. 1.
337. See: ܩܢܝܐ *SL* 1379, mng. 2.

ܟܠܡܝܢ ܘܥܡ ܡܝܬ ܐܡܪ ܠܥܡ ܠܥܡܝܗ: ܫܠܝܚܐ ܕܐܡܝܢ
ܕܐܠܗܐ ܘܥܡ ܡܝܬ ܐܡܪ ܠܐ. ܫܠ ܡܢ ܕܐܡܪܬ ܠܥܡ ;ܘ
ܫܠܝܚܐ ܕܐܠܗܐ ܐܢ ܐܡܪ ܠܐ. ܟܐܢ ܕܐܡܪ ܠܥܡ ܕܐܡܪ ܠܐ
ܕܐܡܪ ܠܥܡ ܐܡܪ ܠܐ ܐܠܗܐ ܐܢ ܐܡܪ ܠܐ. ܟܐܢ ܕܐܡܪ ܠܥܡ
ܐܡܪ ܠܐ ܐܠܗܐ ܐܢ ܐܡܪ ܠܐ. ܟܐܢ ܕܐܡܪ ܠܥܡ ܕܐܡܪ ܠܐ
ܐܠܗܐ ܐܢ ܐܡܪ ܠܐ. ܟܐܢ ܕܐܡܪ ܠܥܡ ܕܐܡܪ ܠܐ ܐܠܗܐ
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perversely,[338] since they do not as yet have separate temples for each one of them. Males and the females will indiscretely[339] worship in one and the same dwelling place,[340] since temples and dwelling places have not yet been built for them as befits each one's honor in all of the provinces. Therefore, for what reason should we destroy and rebuild[341] them at great expense, and impoverish our empire's treasury at a time when we are involved in wars and conflicts, especially since we do not need to build (them)? The provinces of our empire are planted and sown full, with chapels and temples of the Nazarenes like trees which are beautiful, exquisite, and suitable for the gods. I am as a servant under command who has received permission from his master to give counsel without boldness on these matters that he was commanded as far as it seems helpful to us. I have given this advice with a frankness derived from your order. It is, therefore, Your Majesty's duty to examine the matter by the divine wisdom within you. Let us be dismissed and depart from you without a risk of presumption,[342] with our own veneration. (May) Our Majesty's joy (be) for many years (to come) when the Wicked Ones who defiled it have been removed from it."

Julian was silent and listened to him pleasantly. When he saw that (these things) were suitable, he began to favor it[343] and craftily said: "The gods who have seen how much you are attached in their love of them, have made you find favor in Our Majesty's sight. They have aroused in our mind not to turn back empty-handed the things that you have said. I will not disregard a single word of yours[344] even if they are unnecessary. I know that they are spoken with a good will, and that you desire our empire's peace. Nevertheless, I desire the destruction of the Nazarenes, and I shall not rest until I have obliterated this perverse belief from the face of our empire."

Jovian said to him: "My lord, the emperor, that will be in its time."

Julian annulled[345] the first edict concerning it which had been promulgated against us in the capitol of the empire, but had not yet been sent to the provinces, and he made another in its place. It was promulgated in Rome and was also sent

338. See: ܚܠܒܬܒܐ *SL* 156.
339. Cf. ܥܒܢܒܐ *SL* 1553, mng. 1.
340. See: ܥܡܒܢܐ *SL* 1557, mng. 2.a.2.
341. See: √ܗܦܣ pe. *SL* 350, mng. 2a.
342. lit. danger of boldness.
343. See: √2# ܥܘ ܐ af. *SL* 1491, mng. 2.
344. Lit. throw a single word of yours on the ground.
345. See: √ܥܬܪ pa. *SL* 1605, mng. 4.

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to the provinces. The text[346] of the other edict which he made was as follows: "Because the gods, in their mercy which is extended over all, have not allowed me to employ these things that I intended (to do) against the abominable Nazarene people, I, myself, scorned their penitence. Even when they turn to the worship of the gods, it should only be accepted with torments and sufferings and all sorts of various deaths. I had resolved to exterminate them from the whole realm of our empire. I was full of threats against them, and I desired their destruction. Although they are vilifiers and agents provocateurs, their[347] mercy abounded on their behalf. It was the gods' will to extend our patience to those wretches and to give them time for penitence, so that they should remind themselves to turn away from their error and to procure their lives. The gods do not desire in any way that anyone should perish in our admirable realm of their creation. We have granted thanks to the gods who instilled a helpful thought in our mind, and who poured out and filled us with a spirit of intelligence and understanding to see these matters with our sound and upright[348] eye. We realize that it is improper to immediately subject those who were unwillingly and forcibly drawn from the religions of their leaders to a corrupt teaching, and who grew accustomed to it at the risk of death. But, like a wise physician who is well versed in the pains and distresses[349] of a sick person, we will apply our compassionate tranquilizing medicine to the weak minds so that they should be healed of their infirmity. This also did not escape our notice.[350] Just as the wheels of chariots take (their) direction from their charioteers even if their driver is confused, and they never desist from it, obey him[351] and move wherever he turns, until he is replaced and another takes his place, so also the affairs of the world move in time,[352] obey the will of their leader, even though it may be that his authority is unsuitable."

346. See: ܓܣܟܐ *SL* 1179, mng. 4.
347. I.e. of the gods.
348. See: ܬܪܝܨܐ *SL* 1668, mng. 5a.
349. See: ܚܫܚܦܬܐ *SL* 1082.
350. Cf. √ܠܚܫ pe. *SL* 541, mng. 6b.
351. Lit. they obey his will.
352. See: √ܚܨܐ pe. *SL* 271, mng. 2a.

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"Accordingly, it is necessary for those who assume authority for them to deal with these affairs and to put them in order, so that by the patience of their wisdom they may acquire them and not abandon them for destruction. So also, when the clever charioteer's chariot is hindered[353] by the savage force of the one in front of him, and the hub of the axle[354] is loosened, he does not let it go to ruin because it[355] was hindered, but he takes care and repairs it. He works at it, makes it firm, remounts, and strengthens it so that it may maintain the previous course in every way which it had acquired before.

Similarly, we should also prolong our patience with those wretches so that they should remind themselves to turn away from their error and procure their lives. If, however, they keep their same idolatrous thought, I must take revenge on them because of their contempt. They are responsible for themselves,[356] for they have called destruction upon themselves, and I and my empire shall not be responsible for them.[357]

Therefore, we have publicly made manifest[358] to everyone by this command which we have sent to all the provinces, what has been revealed and has been spoken to us in the secret divine whisper,[359] that, from now on, the Christians do not have the right to hold any kind of assembly whatsoever. Their churches shall be closed, and our royal seal will be placed upon them until time permits[360] us to cleanse our land from their impurity. We will consecrate and make them into houses of worship for our gods as they were also in the past. They shall be given time for penitence so that, perchance, they will begin their deliberation[361] and gain their lives before Our Majesty becomes reluctant[362] (in this matter). Our mercy will be proclaimed in the whole realm of our rule by our patience with them, and it will be praised among all the nations.

This was the text of the second edict that was promulgated[363] against us in all the cities of the tyrant's empire.

Although the sting of our persecution was broken from its beginning by divine action and by the fine counsel of Jovian, the lover of Christ, the chamberlain, the people of God were everywhere bound, persecuted, beaten, robbed, plundered,

353. See: √ܒܙܥ etpe. *SL* 413, mng. 3.
354. See: ܓܒܒܐ ܕܡܫܟܐ *SL* 1468, mng. 7.
355. I.e. the chariot.
356. Lit. their blood shall be on their head.
357. See: ܡܬܒܨܥ *SL* 741, mng. 1.
358. See: √ܐܒܕ af. *SL* 312, mng. 3.
359. See: ܡܟܬܝ *SL* 1495, mng. 3.
360. Cf. √ܡܨܐ pe., *SL* 566, mng. 6a.
361. See: √ܚܫܒ pe. *SL* 1074, mng. 2a.
362. See: √3# ܚܪ etpe. *SL* 247, mng. 3.
363. Read: ܐܬܬܥܪ [see: √2# ܐܬܐ etpe. *SL* 1244, mng. 2c].

ومنها مرضاتك مسددا فاسدك لما مضيه. مرضاتك
ومنها مرضاتك مسددا فاسدك لما مضيه. مرضاتك
مضيه لما

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trampled upon, and insulted. The manner of our persecution was not one and the same in all of the provinces. We were not judged by the prosecutors according to the custom of the defined rules imposed on the judges by the emperors in the places of persecution. There was one place where - without a judicial order -they accomplished their desire upon us, mercilessly imposing[364] sufferings and pains upon the servants of God. They maimed[365] their limbs with terrible beatings, and they died[366] from the beatings. Similarly, also in the other provinces, ropes were tied to their feet, they were dragged in the streets like animal carcasses, and in this way their struggle reached its end. They beat others with sticks like dogs without the emperor's command and without the judges' permission. Their oppressors had no fear, for there was no one to demand (satisfaction) for their death. Also, in other provinces they tore apart their limbs like dry wood with axes and hatchets, and they died.[367] They stoned others with stones. They laid their heads on the ground and departed from the world. The servants of God were 'crowned' with other various forms of death of all kinds.

It is not the time now to relate the struggle of each one of them. Other renowned people have recorded their end and have written their victory, the suffering of their conflict, the praise of their endurance, the amazing strong fight of the perfect and firm men who mocked their persecutors' torments, and who garnered their victorious crown.

After his edicts had been promulgated against us in all the cities under his rule, the Guilty One decided to travel to the eastern provinces to conduct a war with the emperors of Persia. His end impelled him to travel, so that his demise would be in the land of the Chaldeans. He made a festival for seven days for the idols and a holiday for his Mad Ones. He used divination, soothsaying, and necromancy (to inquire) whether he would succeed in his wars and prevail over his enemies. His necromancers told him that he could not win the war unless he traveled to renew the empire on the throne

364. See: √1# هصك af. *SL* 962, mng. 2.

365. See: √عنو pa. *SL* 1605, mng. 2a.

366. Lit. they reached the end of their lives.

367. Lit. came to their end.

ولا. وإنهم لحل وقوانين سمحي لوهم من لما لو. خ كحمو وزوه
لمنزلهم. نحلتي كم مكتبا لحصوا لكشفهم لمعتلي لمنخ
مكتبا مزمومو ولكا. وإنهم خ لهم. لكوزا لهد لموم
لا كلوهم لكتب. لكسوا ولكا ٧ معلي أ كم موم لمحي
موم لمعتم لكتفهم: لمعلما, مموتحي لحصحم
٧ معتبا لكلوم موم لعلمو ٧ معلوشحي لمحمو ٧ معتبوم
موم لحمأ لحتي. لمتبي لكوغلهي لمو حوم لكما لهمأ
لموم لمزي لهو لكوغلما لمتلو لهم. لكوتو لهمو. ٧ معلي تي
لهم حوم لكتبما لموم. لمحمو ٧ معلي لا لموم لعلمو لكحما
لحتي لمزمومو ولكا ٧ معلي موم لعلمو لكوغلهي لهو لهم
لمنزلهم. نحلتي كم مكتبا لحصوا لكشفهم لمعتلي لمنخ
لمعتبوم موم لمسلمي. لحلتحمو لمعلمي لمتبو لمعتلما
لهم. لمتبي لكوغلهي لحمهو ٧ معلوشحي لحححي لموم لمحلمو
٧ معتبا كملهم لكوم لموم لمحلو. لكتبو لكوغلهي لكولو
موم لحمأ ٧ لكوتحي لم لكتبما. لحلمو لم ي موم لمزمو
لحتي لمزمومو ولكا ٧ معلي موم لعلمو لكوغلهي لهو لهم
لمنزلهم. نحلتي كم مكتبا لحصوا لكشفهم لمعتلي لمنخ
لمعتبوم موم لمسلمي. لحلتحمو لمعلمي لمتبو لمعتلما
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٧ معتبا كملهم لكوم لموم لمحلو. لكتبو لكوغلهي لكولو
موم لحمأ ٧ لكوتحي لم لكتبما. لحلمو لم ي موم لمزمو
لحتي لمزمومو ولكا ٧ معلي موم لعلمو لكوغلهي لهو لهم
لمنزلهم. نحلتي كم مكتبا لحصوا لكشفهم لمعتلي لمنخ
لمعتبوم موم لمسلمي. لحلتحمو لمعلمي لمتبو لمعتلما
لهم. لمتبي لكوغلهي لحمهو ٧ معلوشحي لحححي لموم لمحلمو
٧ معتبا كملهم لكوم لموم لمحلو. لكتبو لكوغلهي لكولو
موم لحمأ ٧ لكوتحي لم لكتبما. لحلمو لم ي موم لمزمو

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of Constantinople, uprooted from it the erroneous belief of the Nazarenes who still adhered to the destructive customs which the previous emperors had transmitted to them, renewed the pagan customs which had been instituted in the time of the pagan and wicked kings, cleansed the city from its defilement, consecrated it, made a residence in it for his idols, and prepared in it a shrine for Beelzebub, chief of the demons, along with many other things which were said to him in his soothsayers' divinations. When he had done all those things, he would prevail over his enemies, and he would succeed in his wars, and he would gain eternal renown and victory. The madman, however, did not know that his fate was laughing at him, and that the wretched man would shortly not exist, that the trap of justice was set[368] for him in Persia, and that the Lord's sword was sharpened for him.

The mind of this Abominable and Wicked One, the sinful priest, veered after the idolatry of the demons. He was attracted to their madness and was led according to their will to such a degree, that he could not even do the smallest thing without the permission of the demons and the divinations concerning himself. He made publicly known that it was not he, the madman, who was governing the empire, but the demons and the devils were leading him according to their will by their idolatrous magical practice.

After his Possessed Ones had said those (words) to him, the cursed tyrant determined to set out upon his journey.[369] He quickly ordered[370] his departure and summoned the Roman nobles, the chiefs, and the commanders of the city, the first of whom was Volusianus with his fifteen companions. He directed them privately[371] in those matters. He reproached them for the burning of his priests, and he admonished them for their lack of faith in the idols. After he had blamed them for many things, he feigned again[372] and comforted them with deceptions,[373] saying to them: "You are probably in despair over your transgressions, for I know that you did this by mistake,[374] that is to say, through the action[375] of the wicked Eusebius, chief of the Nazarene religion. I saw that he was preparing remorse[376] for you for what you had done. I have pardoned and overlooked

368. Cf. √ܫܠܝ pe. *SL* 1288, mng. 1a.
369. Lit. descent [cf. ܢܚܬܐ *SL* 744, mng. 1].
370. See: √ܫܬܗ quad. *SL* 1043, mng. 1b.
371. See: ܓܢܒ *SL* 141, mng. b.1.
372. See: √ܗܕܪ quadref. *SL* 379, mng. 4.
373. See: ܡܬܠܥܒ *SL* 1497, mng. 2.
374. Cf. ܫܓܝܐ *SL* 519, mng. 1.
375. Cf. ܡܦܩܕܢܐ *SL* 798.
376. See: ܡܬܢܚܐ *SL* 1635, mng. 1b.

لعدد. مرا ہی کامیابی شب کا بعد ملاقیاتیوں
جو ملک کا دل علامہ ملتے مدتِ جنابِ
ملک جیت تعلیمات مضامین مدت شب۔ صحت
عدد۔ شاعری کے مشہور کا شب۔ مجھ میں
مشہور شب تھا۔ ۔معاشرتی مذہب شب تعدد 5
ہی تھے سا بعد مضامین مشہور۔ حالات مرا
سا ہیں، صحت حد جدید نہ کا ملک ہو۔، معاشرہ
دوم جدید ملک۔ تعلیم مرد ہے کا تھے۔، صحت
۔مرد، معاشرہ تعلیم جدید۔ مرد ہمیں، معلم م ہیں ۔مجھ
مجھ مذہب شاعر۔ ۔جاتے سا مرد ہے کا مشہور شعر 10
۔نمایاں شاعر صحت مجھ دل کا ۔.... سا
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مشہور مرد مشہور کے ملک۔ مجھ ۔کامیاب کی جدید
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مرد جدید مجھ دل تھا۔ ملک میں معلم جد جدید
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کا ہی تھا مشہور جدید مشہور۔ مرد ملک

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"your faults. I have not in the least diminished you in your dignity nor have I removed you from your leadership. What I have forgiven, I have forgiven up until today. Henceforth, however, there is no more compassion, nor pardon, nor life to anyone who audaciously despises my imperial command. Although[377] you are my servants, and I control you. Behold, I caution[378] you as one who cautions his equal. If you know that your mind is purified[379] of the disturbed dregs of the crooked religion of the Christians, and you abide well by the authority of the city, I am very happy. But if you are (still) in your same error, do not impose a burden[380] upon me. Confide the leadership and the reckonings of the city to those who accord with Our Majestic will. You,[381] as persons who have hated our honor and despised our sovereignty in your sight, being masters of your[382] own freedom, go in peace to your homes."

The cursed tyrant said this in order to test them (and) to ascertain from them what their will was. But these officials and dignitaries recognized his deceit. They were not damaged in their faith, nor did they relax in their rectitude. They confessed publicly (and) powerfully concerning themselves that they were Christians. They handed the account book of their city over to him, saying: "Take the account book of your city."

The ruler questioned them for some time. They, however, had decided for themselves to die for their Lord's name.

The tyrant grew angry and was irate with them. He answered them harshly, saying: "Oh, you vile and foul haters of your[383] own lives! What account do we have to request in your hands? All the possessions that you own have been snatched and plundered from the royal property (?). You have become rich and perverse, and have revolted against your emperors. I will now take the opportunity to demand from you for the evil which you have done. I will justly avenge myself against you for the sacred blood of the divine priests which you have shed for no fault (on their part)."

377. Cf. ܒܠܚ *SL* 508, mng. 2.
378. See: √ܨܗܕ pa. *SL* 973, mng. 4a.
379. See: √ܥܕܝ etpa. *SL* 1587, mng. 3.
380. See: √ܢܛܪ pe. *SL* 1472, mng. 6b.
381. V. Nöldeke 1904:287.
382. Lit. their [v. Nöldeke 1904:287].
383. Lit. their.

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"Indeed, oh, those guilty of death, what hateful thing has Our Majesty done to you, that you have abhorred[384] our rule, after I have absolved[385] your faults and forgiven[386] your sins? I have not deprived your rule from you, and I have not diminished your glory, but you have violated my grace in your rebellion. Our dignity has been disdained in your sight, and you have abhorred our rule. Therefore, You will now lack nothing of what you have asked for."

He had them stripped of their uniforms, put them in irons before their whole populace, and sent them to the prisons where they had been previously incarcerated. He removed all of their gold, silver, and all that they possessed from them. He left them bereft of their possessions until the time that he would hear them. He appointed other administrators for the city in their stead and entrusted the city into their control. He made Adocetus, his chamberlain, the chief, prepared[387] himself for his expedition, and spread fear among his troops.

In the month of Ab, of the year 673 of the Seleucid Era, on the first of the month,[388] Julian left Rome with his armed forces and with a great number of his troops. He moved[389] quickly and traveled rapidly, for the demons who had deceived[390] the madman, had promised him in their disturbed ways things much too great and powerful for him. They reassured him[391] that he would have dominion over all of the empires of the world from heaven downwards, and that he alone would be the ruler of the world,[392] that is to say, when he had destroyed and won a victory in Persia and put on[393] the crown of the House of Nimrod. For that reason the tyrant hastened and doubled the journey of one day.[394]

By a quick journey[395], he entered and arrived at the province of Aloricum within a short time. By means of Julian, his uncle, he sent letters from there to Constantinople. In his letter of anathema, he employed[396] the name 'Byzantium', in order to abolish[397] the new name (of the city) which the House of Constantine had instituted.[398]

This is the text of the madman's letter:

"Julian Licinius Julius

384. 3pf.sg.f. in agreement with ܪܓܫܬܐ.
385. See: √ܚܣܐ af. *SL* 1066, mng. 10.
386. Cf. √ܫܒܩ etpe. *SL* 1496, mng. 4.
387. See: √ܣܥܪ pe. *SL* 1002, mng. 18.
388. I.e. August 1, 362.
389. Cf. √ܐܙܠ pe. *SL* 271, mng. 2a.
390. See: √ܛܥܐ af. *SL* 541, mng. 3.
391. Cf. √ܒܫܪ af. *SL* 1644.
392. Read: ܒܠܛܝܢܘܣ; v. *SL* 1326.
393. Cf. √ܠܒܫ pe. *SL* 1357, mng. 1.k.1.
394. Lit. he took double inns. See: ܦܢܘܟܬܐ *SL* 13, mng. 2b.
395. Cf. ܪܓܝܓܘܬܐ *SL* 828, mng. 5.
396. See: √ܥܡܠ pe. *SL* 1595, mng. 13a.
397. See: √ܒܛܠ pe. *SL* 234, mng. 5.
398. I.e. Constantinople.

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"Gaios Sebastos, the Emperor,[399] (sends) greetings to the entire world!
Because the gods in their mercy have given peace to the world, and they have also encouraged[400] our idea of visiting the provinces of our realm in order to set them right, to lead[401] them according to the firm faith of the gods, to destroy[402] from them the erroneous customs which former emperors had transmitted to them, and to renew for them the original, just, and upright customs which had been established in the time of those firm and strong emperors, those of the House of Diocletian and Maximian, just and upright men, whose honesty and uprightness have been praised in the entire realm of our empire even until now, whose blessed memory is preserved and ever spoken of in the sacred book of the gods of your renowned and distinguished city, the good foster child[403] of King Byzas, whose first triumphs and wonders which he did in the world are told. The most astounding one is that he laid the foundations of your city on the seven mountains in the midst of the moist waters of the seas. Like a man who began and finished, built and completed, he rightly and with due propriety, named the city after himself.[404] Since he had no sons at his death to appoint over his realm, he appointed in his testament[405] Germanicus, emperor of Rome, as heir to his empire. From that time until the present day, Byzas' realm has been added to the Roman Empire. I know your city by that correct name, not by the borrowed name with which those pretenders sought glory for themselves and fixed their name to the city for which they had neither labored nor built. Their remote ancestors[406] had not as yet been born into the world when its foundations were laid. Therefore, our royal letter has firstly been sent to your city, that is to say, to the capitol of the empire, not by unworthy and inferior persons, but by a distinguished and powerful person, my uncle, Julian, who is the father of my empire, so that you might ascertain from him in what extraordinary respect"

399. Greek: 'Ιουλιανὸς Λικίνιος 'ιος Γάιῦς Σεβαστὸς Αὐτοκράτωρ. See: Nöldeke 1874a:268[3].
400. See: √ܐܝܕ af. *SL* 1459, mng. 2.b.1.
401. Cf. √ܐܡܟ af. *SL* 1019, mng. 3a.
402. See: √ܥܡܠ pe. *SL* 1595, mng. 7.
403. See: ܐܝܒܣܛ *SL* 1664, mng. 5 [i.e. Byzantium].
404. Lit. his name.
405. See: ܝܬܝܡ *SL* 301, mng. 3a.
406. Lit. fathers' fathers.

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ܫ ܐܟܝܠ ܐ. ܐܟܝܠ ܐ ܐ ܐ

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"you are held in Our Majesty's sight. Since we have learnt of your faith in the gods and your strong love for us, I have not concealed myself from [...] zeal [...] to you on sacrifices [...] perhaps adhering [...] in their love [...] seeing [...] you showed [...] fire [...] in our mind. We desire, day by day, for when we shall see you, rejoice, and be delighted with you at the great festival of the gods. We will do favors for you with a wide eye and an overflowing hand, not only for you, now, but also for your children and your childrens' children for many generations. As the ruler of creation, the one who is the chief leader[407] of the demons and of the devils, the mighty power that is indefinable by the mouth of human beings,[408] has advised us, our leadership will be transmitted for twenty generations. Even the gods who established[409] the creation sometimes had need of it. Until he made their faces shine in the world by the cleverness of his artifices and by means of images, they were hidden in the world and unknown. He made them turn all the nations to their worship, and he bound and subjected the world to the custom of their worship. Since a human[410] ear could not hear the secret whispering of their divinity and put his soul for us as an intermediary between the gods and men. He interpreted their secrets and revealed[411] their mysteries by their images. Who then, but the Nazarenes alone, who loathe his pleasures and who dread[412] his desires,[413] will call "the Good One", the one whom the gods affirmed, the "Wicked One"? They call him the "Wicked One" and name him the enemy. They designate him by ten thousand evil and hateful names for which I must quickly avenge his abuse[414] from them. I will efface their religion from the face of the earth. Who ought not love the concern[415] of the one whose concern the gods loved and befriended? Or who ought not name him, this one who loves the joys of the creation the "Good One", this one who established[416] dancing"

407. Cf. ܣܟܡܬܐ *SL* 100,
408. See: ܟܬ ܫܗܦܟ *SL* 179.
409. See: √ܒܢ af. *SL* 609, mng. 2.
410. Lit. of flesh.
411. See: √1# ܦܫܩ pe. *SL* 120, mng. 3.
412. See: √ܕܚ pe. *SL* 604, mng. 2.
413. Cf. ܟܬܚܒܝܟ *SL* 1433, mng. 1.
414. Cf. ܟܬܚܦ *SL* 1296, mng. 1.
415. Cf. 2# ܫܢܢܬܟ *SL* 1117, mng. 1.
416. Cf. √ܒܢ af. *SL* 609, mng. 2.

ہم جانا کہ ہم نے ہمارے شہنشاہ کا ہاتھ محبت سے
ہی جانا ہمارے محبوب کی: ہمارے محبوب کی
[ہم] ہمارے ہاتھ [لیکر] ہمارے: ہم کو ہمیشہ اپنے
– ہمارے ہمارا۔ کا ہ[ہے] ہم ہمارے۔ ہ[ہم] ہمیں کا ہمارے
ہمارے [ہمیں کو] ہمارے ہاتھ کو پ[....] نے ہمارے ہمارے [ہمیں]
ہمارے [ہمیں] ہمیں ہاتھ ہ[ہمارے]۔ ہمیشہ کہ ہمارے [ہمارے] ہمارے
ہمارے ہمیں ہ[ہمارے] ہمیں ہمارے ہمارے ہمارے ہمارے
ہمارے ہمارے ہمارے

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“and singing in the world by which to temper the grief of creation? By means of it all sorts of desires entered the world, so that everyone can fulfill[417] his will. His desires are revealed without envy to all. In order to uproot the roots of hatred which reigned in the world through the evil inclination,[418] he is generous[419] to all with his gifts according to all positions.[420] By the perverse actions of his wisdom, he made aroused[421] and insatiable[422] love enter the world. By the familiarity of furtive love, love and affection of males and females will abound and will be inflamed,[423] to such an extent that no trace of worldly hate at all will be found. With these pleasures and enjoyments which he made in creation, who can fill one’s mouth with murmuring[424] against him, this [...][425] worker, who has no rest from his course, without wearying[426] in his service, although he works with everyone for nothing and without compensation? If it so happens that he works with the rich and is successful, he does not neglect the work of his course among the poor. He is a skilled[427] worker who does not weary of working with everyone. If it occurs that he is interested in beautiful things, he is not reluctant[428] to work with unsavory and distasteful things. His conscience[429] does not even make him loathe one who is stricken with sores. Where, indeed, have you seen such honesty, one who has not made a distinction between the rich and the poor, the beautiful and the ugly, even the healthy and the stricken, whose joys are dispersed over all without envy?[430] Who can give another servant like this to creation? Who will stand anytime[431] at your door dedicated to bringing about bodily recovery to those whom he thinks fit before you ask him? Since he knows that many adhere[432] to this, and that they also desire to have extramarital[433] sexual intercourse in addition to the sexual intercourse of their marriage, like a skilled and active person, he takes care to give him bodily relief in every way without any trouble. He stirred up[434] sudden desire in the heart of males and females”

417. Cf. √ܚܫܚ pe. *SL* 247, mng. 1a.
418. Cf. ܒܝܫܐ *SL* 580, mng. 2; cf. H יצר הרע.
419. Lit. his eye is wide.
420. Cf. ܡܥܒܕܢܘܬ *SL* 842, mng. 4.
421. See: √ܚܠܡ pa. *SL* 160, mng. 1.
422. Cf. √ܫܚܚ etpe. *SL* 964, mng. 2.
423. Cf. √ܫܓܓ etpa. *SL* 1604.
424. See: ܡܠܝܢܬܐ *SL* 1459.
425. Text: ܕܚܠ.
426. See: √ܡܠܐ etpa. *SL* 1355, mng. 3a.
427. See: ܡܥܒܕܢܐ *SL* 658.
428. See: √2#ܚܕܐ etpe. *SL* 247, mng. 2.
429. See: ܡܕܥܬܐ *SL* 1619, mng. 2.
430. Cf. ܫܦܝܟ *SL* 478, mng. 1.
431. See: ܕܝܡ *SL* 942, mng. 1.
432. Cf. √ܨܡܕ pe. *SL* 1047.
433. Lit. which is not their own.
434. Cf. √1#ܟܪܙ pa. *SL* 282, mng. 1.

ܠܟ ,ܡܥܛܝܟܘ ܡܫܝܚܐ ܡܫܝܚ ܡܢ ܟܝܢܐ .ܟܠܠܬ ܡܝܬܐ
ܒܗ ܒܠܚ .ܟܡܚܩܒ ܠܟ ܡܫܠܛܝܢ ܡܫܝܚ ܐ ܟܠܠ ܡܠ
ܟܐ ܒܠܚ ܒ ܡܫܝܚ ܐ ܐܢ ܐܝܢ .ܡܢܝ ܒ ܥܐܝܢ ܡܫ ܐ
ܐܥܕܝܢ .ܫܥܝܬ ܠܟ ܒ ܡܫܟܡܫܟ ܡܢܝ ܟܢܝܐ .ܟܡ
ܒܢ .ܟܥܝ ܢ ܒ ܟܠܠ ܡܢ ܒܠܫܢ ܡܫܝܚܐ ܫܥܝܐ 5
ܡܫܡܠܟ ܡܫܝ ܟܠܠ ܠܟ ܡܠ ܠܟ :ܡܫܟܡ ܫܒܚ
ܠܐ ܐܫܘ ܡܫܝܚ ܡܫܝ ܫܥܝܢ .ܟܫܒܚ ܟܠ
ܐܟܠ ܠܟ ܟܝ .ܡܫܝܚ ܫܝ ܫܝ ܟܫ ܡܫ ܐ
ܟܠ ,ܡܥܛܝܟܘ ܡܫܝܚ ܡܫܝ ܡܢ ܟܝܢ .ܟܠܠ ܡܝ
ܒܗ ܒܠܚ .ܟܡܚܩܒ ܠܟ ܡܫܠܛܝܢ ܡܫܝܚ ܐ ܟܠܠ ܡ
ܟܐ ܒܠܚ ܒ ܡܫܝܚ ܐ ܐܢ ܐܝܢ .ܡܢܝ ܒ ܥܐܝܢ ܡܫ ܐ
ܐܥܕܝܢ .ܫܥܝܬ ܠܟ ܒ ܡܫܟܡܫܟ ܡܢܝ ܟܢܝܐ .ܟܡ
ܒܢ .ܟܥܝ ܢ ܒ ܟܠܠ ܡܢ ܒܠܫܢ ܡܫܝܚܐ ܫܥܝܐ 5
ܡܫܡܠܟ ܡܫܝ ܟܠܠ ܠܟ ܡܠ ܠܟ :ܡܫܟܡ ܫܒܚ
ܠܐ ܐܫܘ ܡܫܝܚ ܡܫܝ ܫܥܝܢ .ܟܫܒܚ ܟܠ
ܐܟܠ ܠܟ ܟܝ .ܡܫܝܚ ܫܝ ܫܝ ܟܫ ܡܫ ܐ
ܟܠ ,ܡܥܛܝܟܘ ܡܫܝܚ ܡܫܝ ܡܢ ܟܝܢ .ܟܠܠ ܡ
ܒܗ ܒܠܚ .ܟܡܚܩܒ ܠܟ ܡܫܠܛܝܢ ܡܫܝܚ ܐ ܟܠܠ ܡ
ܟܐ ܒܠܚ ܒ ܡܫܝܚ ܐ ܐܢ ܐܝܢ .ܡܢܝ ܒ ܥܐܝܢ ܡܫ ܐ
ܐܥܕܝܢ .ܫܥܝܬ ܠܟ ܒ ܡܫܟܡܫܟ ܡܢܝ ܟܢܝܐ .ܟܡ
ܒܢ .ܟܥܝ ܢ ܒ ܟܠܠ ܡܢ ܒܠܫܢ ܡܫܝܚܐ ܫܥܝܐ 5
ܡܫܡܠܟ ܡܫܝ ܟܠܠ ܠܟ ܡܠ ܠܟ :ܡܫܟܡ ܫܒܚ
ܠܐ ܐܫܘ ܡܫܝܚ ܡܫܝ ܫܥܝܢ .ܟܫܒܚ ܟܠ
ܐܟܠ ܠܟ ܟܝ .ܡܫܝܚ ܫܝ ܫܝ ܟܫ ܡܫ ܐ

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"to desire[435] extramarital sexual intercourse, so that even in this males and females will also have repose and rest. Thus, by men pursuing[436] sexual relations with their friends' wives, an excuse is also given[437] to their wives through jealousy of their husbands, to take for themselves sexual relations with others, in order to satisfy themselves and to accomplish their desire by extramarital[438] sexual relations, so that neither spouse may not completely cause wrong to the other. Just as a man desires[439] and loves a found object that is not his own, for which others have worked and accumulated, when it happens to come to him, and it is dearer to him than all his possessions, similarly males and females become attached[440] to each other with love of stolen desire, in the same way as cold water (acts upon) thirsty people. In this manner, extramarital[441] sexual relations are agreeable and enjoyable to youth.

What is there as to this artisan skilled[442] in devices, so that anyone can accomplish his will according to his desire? His treasury is equipped with all kinds of pleasurable objects. It has (already) knocked at the gate of his thought before someone requests it. Therefore, he loves this, the reliefs and the joys of creation. With the overflowing love that we have for you, Our Majesty has thought that your city, worthy of all good things, would desire a place for him to dwell, and that he should remain with you, so that though him, you should have great glory for all nations, and that all the kingdoms of the earth should give you thanks because of him."

These were the foolish words of the pagan emperor to the citizens of Constantinople. In conclusion to his words he further said: "May Zeus, Deus, and Apollo, the gods of heaven and earth, with Hera, Pallas, Aphrodite, and Atana (?), the goddesses of the world, and with the multitude of gods and goddesses who are in the world, come to the aid of your city. May they grant strength, power, and bravery to your males, splendor, beauty, and comeliness to your females, and peace and sustenance to your city. Since I know well that uneasy and excitable persons who sow discord and strife in the city are not at all lacking,[443] if there are such persons among you who resist"

435. See: √ܫܠܚ etpe. *SL* 675, mng. c.
436. Cf. √2# ܪܕܦ *SL* 56, mng. 1.
437. See: √ܝܗܒ pe. *SL* 931, mng. 10.
438. Lit. which are not their own.
439. See: √ܫܡܗ etpa. *SL* 977.
440. Cf. √ܐܬܚ etpa. *SL* 1048, mng. 1.
441. Lit. not hers.
442. Cf. ܚܟܝܡܐ *SL* 517, mng. 2.
443. Cf. √ܙܥܪ quad, *SL* 257, mng. 1.

ܐܡܪ ܠܗ ܡܪܝ ܐܝܬ ܠܝ ܒܪܐ ܐܘ ܠܐ ܐܡܪ ܠܗ ܡܪܝ ܐܝܬ ܠܝ ܒܪܐ ܐܘ ܠܐ
ܕܐܝܬ ܠܗ ܒܪܐ ܐܘ ܒܪܬܐ ܐܝܟ ܕܐܝܬ ܠܗ ܒܪܐ ܐܘ ܒܪܬܐ ܐܝܟ

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"our order and spurn our written messages, Our Majesty has commanded concerning those, that they shall be cut apart limb by limb and their houses should be despoiled.[444] But we shall bestow peace and tranquility in increasing measure upon those who do good, and who rejoice at the existence of our empire."

After the wicked emperor's letters had been read before the crowds of the city, the entire populace was terrified, and (the people) were greatly afraid. There was no one who dared to reveal or make known his opinion. Even the Jews and the pagans who dwelt in the city were afraid to say anything regarding what had happened to the Jews and the pagans who dwelt in the city of Rome. When fear of the Wicked One imposed a stupor upon the silence of the crowds of the city, Maximus, a man worthy of good remembrance by heaven, who was one of the distinguished men of the city, of the great family of the royal stock,[445] and who had regard for the Kingdom of God, was moved by divine zeal and was determined to make a good martyrdom for the sake of Christ. He publicly upbraided the Wicked One and admonished him before the crowds of the city. He pierced[446] him, as if with arrowheads, with words of admonition, saying:

"What is this madness that has taken hold of your emperor, the tyrant? Or what are these senseless letters which he has sent to our city? Are these the letters of a human emperor? These letters are like those of emperors who have gone mad.[447] Woe[448] to the Roman Empire, that it has lost those emperors and has found these in their place! Proper emperors and honored leaders whose writings were honored like themselves have ceased from it, and insane and senseless men whose writings are senseless like themselves have overcome them. Where are the mighty lions of the House of Constantine at whose roaring voice the kings of the earth shook, and their heart trembled[449] from fear of them? Lo, today, vile foxes dare[450] to lie down in their lairs, emulating[451] by their actions that they consider themselves emperors. It escaped their notice"[452]

444. Citation from Dn 2:5.
445. See: ܓܙܥ *SL* 1592, mng. 2a.
446. See: √ܥܩܪ pe. *SL* 1585.
447. Cf. √ܥܘܪ pe. *SL* 1579, mng. 6.b.3.
448. See: ܒܟܝܐ *SL* 407, mng. 2b.
449. See: √ܨܥܩ pe. *SL* 1029, mng. 1.
450. See: √ܐܬܠ quadref. *SL* 399, mng. 3.
451. Read: ܡܬܡܚܝ; cf. √ܡܚܐ etpe. *SL* 832, mng. 2.
452. Cf. √ܣܟܠ pe. *SL* 541, mng. 7a.

هنده ملسا لا ەسلج ؛ەنىشتچ كهجه نىمەف لحمل
,ىتحلا ؛ەنەر ەسئجنه ؛ەصهفهر ىنم ىنمسا .؛ەنحلج
ەكهر ەكلعه ەنىه .؛ەنحلجنا شىسەصه لا ىنسا ەكحل
ەكلجنا ەكتشج ,ەم ,ەنهمىنا ەبح كهه .. ەهل كه ەسل
ەصەه .ەكهعنىم شلج هلمج .ەكىشجنا شعتج ىنم ەكنح
ەجىه .سىسا جنىنه ەكلجنا ەبجنا ەنەم هنله .ەكحا ەكلسنج
ەبجنىنا ەلسا .ەكىشجنج شن ەصه ەبجنا ەكجنىه ەكنقىه
ەكەصبج ەصه ەبجنا ەكجنىلە ەكنەشل هجنج ا ,ش كه .ىنم
لج :ەكجنا ەلسا ,ەسلج ەنەم ەكبا ەكسهم نحه .ەكىشج
:ەكهج كهنا ەكحُ ەكبجنىل ەنهج .ەكىشجنا شعتج ەصەهج
ەكهج كه :ەكىشجنا شعتج كه ەنەم ,ەصەهنا ەكىم هجهصجه
ەكىم .ەنەم ابنه ەكسلنا ەكهجلجله :ەكلجنا ەكهنا ەكبا
ەكحُ ەكهنىشجل ,ەصقج كهنه .ەكسلنا ەكىُ مت ىنهجنهكم
ەجنجه .ەكهجنا تس ەنەم هجه ەكلجىشجه .ەكىهنج وقج لحا
ەم ەنەم نقهنه ەكهجلجلنا ەكهنه .ەكىشجنا شعتج نىنه ەم
ەنەم ەكهجهنه نىا ,ش ەكنه .ابهج نح شهجلجهجشجنا ەكلجت
ەكهنجه ەكجتشج نىمج ەكنه ەمج .ەكنوقُ ەكجلجل ەم ەكسلنا
نىنه .ەكلجنا ەكهنا ەكجتشج نىا ەكلسا ىنجلجل مىنه ابنهكنا
لا ەنجل ىنصهكجتشج نىمج ەكسا ەكهنا ەكلجنا نىا ەسل
ەكسلنا ەكلجنا ەبجنا ەكهنا ەكلجنا ەكهنا ەكهنا ەكهنا
ەكهنا ەكتشج ,ەم ,ەنهمىنا ابنه كهه .. ەهل كه ەسل
ەكهج ەكلعه ەنىه .؛ەنحلجنا شىسەصه لا ىنسا ەكحل
,ىتحلا ؛ەنەر ەسئجنه ؛ەصهفهر ىنم ىنمسا .؛ەنحلج
هنده ملسا لا ەسلج ؛ەنىشتچ كهجه نىمەف لحمل

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“that they are not emperors. How can one call you emperors, since the empire is taken from you? If you understood - except for the blindness of your heart which does not understand - you are called emperors in name only. Demons and devils rule[453] your empire today. Since you were drawn after their will with no discernment like animals, and you have followed their error, they accomplish their desire through you while secretly mocking you and laughing at your foolishness.[454] You were partners in their infidelity, and you have been deprived of your power. Like foolish[455] men whose intellect was unwise, you have subjugated your power and leadership to sinful demons[456] and to unclean spirits. You have been estranged[457] for some time in your empire, and, henceforth, you cannot succeed in the Roman Empire. For some time the administration for the chastisement of our people for having sinned has been entrusted to you. Not having any other consideration but that of demons and idols, you have polluted our empire with your filth, and you have made it a temptress[458] of all wicked deeds. Who would not mock you and deride your leadership? You have neglected to meditate[459] on the annals of the wars of the former emperors from whom you could have learnt the modes of war, and by what clever methods they won their battles and overpowered their enemies. They left behind a reputation and a victory in the world. Behold, you indulge to excess[460] in the foolish myths of the folly[461] of the Greeks, like empty and useless persons, like women who wipe the sleep from their eyes with the back of their woven objects.[462] What then are Deus, Zeus, and Apollo along with the rest of their companions but empty, corrupt, wanton, and obscene people, adulterers and fornicators, who - as the narratives of Homer, the sage, of whom your wise men boast so much, teach - lived very inappropriately[463] in the world. Although he did not know theology well to reject the proper precepts in these matters in which he was not (sufficiently) bold to understand, he burned with zeal for them as in fire.”

453. See: √ܚܕܐ pa. *SL* 272, mng. 2.
454. See: ܬܥܝܬܘܬܐ *SL* 1270.
455. Cf. ܣܟܠܐ *SL* 100, mng. 3.
456. Cf. ܟܝܦܐ *SL* 1182.
457. See: ܢܟܪܝܐ *SL* 589, mng. 4.a.2.
458. See: ܡܓܠܒܬܐ *SL* 49, mng. 2c.
459. Cf. √ܗܓܝ etpe. *SL* 353.
460. See: √ܚܘܪ pe. *SL* 1122, mng. 2b.
461. See: ܛܦܠܐ *SL* 119, mng. 1.
462. See: ܡܝܡܐ *SL* 1322.
463. Cf. ܓܥ ܓܥ *SL* 144.

ܟܬܒ ܠܗ ܒܣܦܪ ܕܚܝܐ ܕܐܠܗܐ ܘܠܐ ܡܫܟܚ ܠܗ ܒܣܦܪ ܕܡܝܬܐ ܘܠܐ ܡܫܟܚ ܠܗ

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“Since these were entities who disgraced its inner form by their lasciviousness and by the narrative of their wicked deeds, he rightly revealed the shameless action of those who have named themselves gods in the world. He rendered vain their glory, saying: ‘Because of the action of their immodesty,[464] an inherent odious desire ruled over them, and they carried out every hateful desire that easily and shamelessly[465] came into their mind. Without ado, unashamed, and unembarrassed by natural convention, they would lie with males in their lewdness. Sometimes, by their magic action, they made themselves appear to lewd women like themselves as birds, and lay with them during their menstrual period.[466] Since their immodesty did not give them patience[467] over the hateful desire of their will, and because their (sexual) appetite[468] overcame their (will), they did not loathe their impure despicable[469] flux. These are (the ones) whom foolish people[470] today call ‘gods’! But one equal and also shameful measure of disgrace lasted[471] for (both) their males and females. They were a stumbling block[472] for many, (both) in their life and even after their death. After they died with their hateful things, the lewd ones,[473] who, like them, were attracted by their desire for their evil things, made images of them which they called gods and goddesses, and the foolish ones strayed after them in their stupidity.[474] Such are Homer’s stories concerning those whom today you call gods, who have myriads of sins and mortal evil deeds in their wake, whose many odious things we do not have to tell. What shall we gain[475] by this? If your idolatrous jealousy had not prodded[476] me, I would not have soiled[477] my tongue with such stories. Oh, tyrant, I am astonished at your counsel, that you are not mortified and ashamed by the stories of his gods. Would that[478] the madman were now close and situated before me, the one who is not ashamed to call”

464. See: ܪܥܝܬܐ *SL* 1283.
465. Sy: ܪܓܫܐ ܪܚܡ. Cf. ܪܥܝܬܐ *SL* 604, mng. 2b.
466. Lit. when they were sprinkled with the impurity of their menses.
467. See: *SL* 711.
468. Cf. ܪܥܝܪܐ *SL* 1619, mng. 3.
469. See: ܪܚܝܫܐ *SL* 800, mng. 1.
470. See: ܪܥܝܚܬܐ *SL* 1270.
471. Cf. √ܫܒܚ etpe. *SL* 864, mng. 6.
472. Cf. ܪܥܟܠܦܐ *SL* 1632, mng. a.
473. Cf. ܪܓܢܐ *SL* 1283, mng. 1b.
474. See: ܪܥܝܬܐ *SL* 1270.
475. Cf. √ܐܒܐ pe. *SL* 590, mng. 6.
476. Cf. √ܒܨܐ pe. *SL* 395, mng. 1.
477. See: √ܘܪܝ pa. *SL* 1270.
478. cf. √ܟܬܒ pe. *SL* 566, mng. 7.

ملک، ہم ہمدرد۔ حکایت مسلم کا مجمع مجتمع جاما
مرد کا مجتمع، بات کی جاما۔ کا مشاہدہ جانچنا
جانا تہ کا مجالسہ غیر کا مجلس پرہیز کا مشاہدہ
کا حمد شاہدہ: مجلس مرد کا مجلس جلاجدہ تا کاجدہ
مرد: مجلس مرد کا تا جد۔ کا مجلس کی مجاورت کہ 5
جاجدہ۔ جا، دوم غیر مرد جدہ جا جدہ۔ کا مجلس غیر
مجاورت کا تہ کا مجلس کی دوم جمجد مرد تھ تا
مجاورت تا جاجد۔ جدہ مجمجد کہ جمجد دوم
کا مشاہدہ: مشاہدہ جدا دوم جمجد مجاورت۔ کا مجلس 10
مرد۔ مجلس مجاورت تھ تہ مجمجد دوم جمجد
مجلس مرد کا تا جد جدہ غیر کا مجلس کی کا دوم ہوم جدہ
کہ۔ جملہ کہ غیر کا مشاہدہ ہوم جد کہا جدہ کا مجلس کی
مجلس جاما: مجلس جاجدہ جمجد جدا کہ دوم کی جمجد
مجاورت مجلس غیر جد۔ جدہ مرد کہ کہ غیر 15
کا مجلس غیر کہ جد کا مجلس جد مجلس مشاہدہ جمجد
کا مجلس غیر کہ جد کا مجلس۔ مجمجد مشاہدہ دوم
کا مشاہدہ تا جدہ جا۔ کا مجلس جد تا دوم جمجد غیر
مجلس جاجدہ جا جد۔ مشاہدہ مجلس کا مجلس 20
جمجد غیر جد۔ جدہ مجلس، دوم جاما مجد
کا مجلس کی جدہ مجلس۔ کا مجلس مجلس مجلس
جد غیر مجلس جدہ۔ کا مجلس مجد جد تا مجلس
ہوم جد کہ جا۔ غیر کا جدہ جا مشاہدہ جاما۔ مجد
جد غیر جد۔ جاما جا کا جدہ جا مجلس 25
جاما مجد ہوم جد، مجاورت مجلس جمجد جد جا
کا مجلس مجد ہوم کا مجد۔ جدہ مجمجد مجد دوم جد
مجلس جاما مجد ہوم جد۔ مجلس جد مجلس مجلس

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"those who lived their lives as they did in the world with such foul conduct and odious actions 'gods', so that I could join my two hands and strike[479] him on his forehead."[480]

When the Abominable One's uncle had rebuked the crowds of the city with these words of reproach, the Wicked One grew angry, and his wrath was aroused. He roared like a lion at his prey,[481] his bile was aroused, his color changed to yellow, and he seemed to be from his fury[482] like a madman. He said threateningly[483] to the blessed Maximus:

"Oh, man of ill luck, tell me, by what power and authority did you stick your tongue out and publicly declare[484] your insult against the one who holds the sovereignty of the world? You have reviled the emperor and blasphemed the gods like one who despised[485] his life. Perhaps, you do not know in your madness that all the words which your mouth has spoken[486] will reach the emperor's ears. Because of your audacious perversity,[487] you will bring evil upon your whole family and, perhaps,[488] upon your whole city. However,[489] evil skull ,[490] why do you insult the Master of the World? (Is it) because he worships those who by their nature are gods? You, yourself, deserve death, since you are neither ashamed nor blush at the worship of a mere man, whom the Jews crucified with (other) malefactors in Jerusalem, whom you call God, and you glory in His cross."

When the blessed Maximus heard this Wicked One's blasphemy against God, he could not restrain (himself). Rather, he placed his hand on the sword of one of the soldiers who was with him, drew it from its sheath, and raised his hand to smite the Accursed One and to defile him.[491] His blow was not strong[492] because he went around[493] in front of him. He attempted[494] to pursue him, but his relatives and kin seized him and did not allow him to pursue him.

He turned around and said to him: "Listen, uncle of the Polluted One. In case you have hopes for yourself, I declare to you before the crowds of your city, that, if I see you in this city tomorrow, I will send your head to the madman who has sent you."

His relatives and kin hurriedly led him away from the crowds. They blamed him privately and censured[495] his words secretly, saying: "Perhaps you do not know that you have drawn out[496] your tongue

479. See: √ܫܚܛ pe. *SL* 566, mng. 6f.
480. Cf. ܟܦܪ ܓܒܗ *SL* 142.
481. See: ܐܬܬܟ *SL* 1622, mng. 3.
482. See: ܓܙܬ *SL* 595, mng. 2a.
483. Cf. √ܠܥܙ etpa. *SL* 685, mng. 1.
484. See: √ܥܡܪ pa. *SL* 1575, mng. 7.
485. Cf. √ܟܣܗ af. *SL* 794, mng. 1.
486. Cf. √ܡܠܠ quad. *SL* 1664, mng. 2.
487. Cf. ܡܟܝܦܘܬܐ *SL* 818.
488. Cf. ܐܓܒ *SL* 597, mng. 1.
489. See: ܐܦ *SL* 190, mng. b.1.
490. See: ܓܒܐ *SL* 1417, mng. 1b.
491. Contra √ܫܚܛ pe. *SL* 923. mng. 5.
492. See: √1# ܚܝܠ pe. *SL* 1116, mng. 5.
493. Sy: ܐܦܟܬ. cf. √ܐܦܟ etpe. *SL* 653.
494. See: √ܫܚܛ pe. *SL* 565, mng. 1.m.3.
495. See: √ܨܚܟ pa. *SL* 1645, mng. 4.
496. See: √ܠܡܥ pe. *SL* 1572, mng. 2b.

هنده مخلص مد دسم: مدنده مزیحمه مخلّ مدحه لمحه
سلسل مد مؤمم ۷حصه مهمصحصه: ملق هنّد لمحه بحه. دسه
.مدلّ ای طهمه مخمعی هحسهمه. مهمندها شعنّد هنده مخصحصه
طسهمعده شهنّد بحّ مد هحمامهمه. مدحمل مزمم سهم همده
مد بحمده مخصه. مندصه کم مخمل مدمم مد<ح>{ح}ده. مخمنیل مندح 5
مخمک. مدّح عمد دمه لم بحمه. تمسلهه حد مخصحصه مخصلّل
مسلّلهه تسمد حد. مهّد ی هنّدده مخمل هلّهه مخلّلهه دلسه
هعدّح ه مخلحل هسه ی ,معتنه حد بحصمدا مدحّ سهده. مخلحده
ملق هنّد لمحده. مهمصحصه هسه خبه مد بحده. دسلّه حد 10
مهمدهد کم هلحده: ظمه مخلحه, معتندا مخمده کمّ بهدا
حد بحصده. مهمدهه شلّ حد مهمعد هسه دهنه مهمدحصحّ ه
مجحلا دمه مخه. مهمعد مهمضمه لم نهنّ. مهسده شلّ
ومسهسه ومصحد کمه لمحل تحضه حد. هسه تعصه مخلحه
هسه گحسهضحه هسه حضّ مخا. مهمده حسه مخمده هسه. دسلّه 15
کمّ نلعهمحت مدنّعس, معضمدا. مخسعه مخمه بحه مهمدّحصه
.معضمدا هسه بمتمهمحصه دسلّه مل هسه مدهه: مهمعنّد, نضّد
.دسلّه حد مخصه دسما معنّدح مخصحصه مخحلّ تحمه بحه
کم بسه معتهه حد مسلّه خهنّه هلّه. ومنحصحل متمعّه مخ
,معصحسدا مسلّه خصّده. شهلّه کم شلّحصه. مضحده مخلق 20
مهنحسه: لمّه. معهصحه هسه مخا .بمعه<حد>{حد}صه مخلل مخسعل
,معصهّه, معتسده. مهنّد لمحه معتد خصه., معضده کم مل
بحمده مخصمهّه. مهنّد لمحل, معضحه مخه., مضحنصه
هسه بمصحه دسما. مل بحصه کم. مخلّحه مله تحمه. مل
مخصل هسه مهمدحصحد مسلّه مخ. مهمدحدا مهنّحنّد هسه مل 25
,معصهّه, معنّحده. مخصه مهنّده مخصل مل بحمه. بمحده
همّ هسهلّه مله ۷معصحه. مخنّحنّد هسل مخ هسهنّله, معضمدا
لحده هسه خبه مل مخا. مهنّحه حد, معلّح مخصحّصه. مضّ دده
هنحصه مخصل هلّحصه: مخسّه لحده مهمضح لحد لمخصه مخلحه

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“and poured forth your insults against the emperor, who has the power of death and life over you, and you have lifted your hand for killing against his uncle in front of the crowds of the city, whom he has appointed as ‘father’ to his empire. If the emperor learns about these things, what will you be able to do? Or, if he orders your death by the sword, what can we do to help you? What were their relatives and kin able to do to aid the leaders of Rome that we can help you? We are greatly distressed about this, for there is no medicine that can heal the wound which you have inflicted upon yourself. You, alone, of your whole city, have revealed and made known concerning yourself that you are a Christian. Are there not perhaps more than 200,000 Christians in this city like you? None of them has dared to openly reveal and express his opinion like you. Rather, they have left it for its proper time. Like wise people they have thrust it aside from them until the appropriate time[497] when a change will take place.”

“Listen, now, to us, and we will advise you and instruct you.[498] There is no other drug to heal your wound. Before the emperor learns of these matters, go and humble yourself before this man, and be agreeable to him. Plead (the) cause[499] for your folly like one who has repented and who blames himself for the things that he has done. We will follow you with our friends, the commanders, confirm your words, and will make a request for you from him and entreat him. He may perhaps show us favor, pardon[500] us for your folly, and give us a trusty sworn promise that the emperor shall not learn of these things.”

The blessed Maximus did not pay attention to the words that his relatives said to him. He was neither weary[501] nor was he weakened[502] by what he had done, but he courageously pleaded his case to his relatives with a clear mind, saying: “Do not care for me[503] in these matters, and do not try to persuade anyone on my behalf. Henceforth, I, am preparing myself to be a sacrifice to God, since He, as God, was not ashamed[504] to be a redemptive sacrifice for sinners like me. For a long time I have decided to walk in the way of His crucifixion, of the ones who by His cross removed our iniquity and our sins to justify us. By my sacrifice, I am resolved to be a wedding guest for the suffering bridegroom, inasmuch as He sacrificed His life for the salvation of the Church. I will not deny Him before men”

497. Lit. it passes and changes.
498. See: √ܐܚܕ af. *SL* 508, mng. 4.
499. Cf. √ܛܥܢ af. *SL* 934, mng. 11a.
500. See: √ܥܡ pa. *SL* 1558, mng. 2.
501. Cf. √ܡܗܟ etpa. *SL* 1355, mng. 3.
502. See: √ܚܙ etpe. *SL* 651, mng. 2.
503. See: √ܫܬܩ pe., *SL* 924, mng. 23.
504. See: √ܐܡܬܢ quadref. *SL* 1293, mng. 1.

ماند هنیام: معاملهٔ مکه معهذا ملو لحه: ماج ک
ملمت مکلخ خلی لها ۷۷ه. ۷هندتها مبعثت بده مکلها
.نعهها ۷هنه مهلح نفه ۷۷ ده نجحتل ها هند ح مکه
۷معنتسده ۷معنجه ۷لده وانه مکه. ۷وانتا لم ک مکه
.نهام لحه لم مکه لها خلم. ۷وانتا لسا. مکهمنا مبعثتحتل 5
۷هنامسل هند۱ ۷هعا هسعتا ۷هامسحل مبعهنا مکهم هنلا
.هند مکلهجنا ۷هعا لح هحتاده هنلح ۷هنه۱ ملح ح.
مجعح ح انها: نهام ۷هنه۱تحد مح هند ۷ل تحکلاه
تحاده مکحتا مجنه هند مکه. ۷هنحده۱ مکلهجتا ۷حتا
۷معنه, معنهناه. مثلا مکتال ها محمه مکه. ۷هنحده معتحا 10
مکحلاه <۷>{ا}تحجه مکمه. خلمکحه ۱ت۷ ته مکعتم مند
ال. ۷هامسحل معهنا۱ مکنمه مکعم ۱ت۷ هنا. ها تحکلاه
,ماهنا۱ مکت۷ مند. ها ۱فهجمه۱ مکم مکت۷ل ها مکحمند
مکلاه. ۷هنحلحعم, جمه لح مکنها معه: ۱تحه۱ ملمت لتحنه۱ 15
مجاند مکها مجنم مکاقعه تحد مکه. ملمت مکلخ خلی
تحها ۱ت۷. ها جحتنه۱ مند هلح مکتاه. مکلخ مکتحه۱
:مکهتححت مکنجه مکتاه۱ ۷ح ۱تمه۱ ۷هنحلحعم ۷ح تحجه۱ جمجه
جمه۱ ها معتمححت۷ مح مکحلخ. ملمت مکلخ خلی مکا 20
هکلهنمند مکاه., معت۷ه جم ها ۱تحنهنمند مکخل معتحجحت
ملمت مکمخ ۷ح ۷حا. ۱تحند ته, معت۷ها مکنها مکهم معخ مکعلم
مکند مجمه جمه ۷ت۷تهنم ها ۷ند۱ ۷ح مجمجه ۷ت۷ه۱ ها
۱تحلخ ۷ند مکا: مکملها مکهمم مکتحتا۱ ۱مه مکند تحلخ, تحمه
.۷هنحده۱ مکلخ خلم مکنهنجه۱ مکتحه۱ مکهمم۱. ۱فم مکملم ته 25
۱مه۱. ۷هنحلحعم۱۱ مکنهنجه مکنند۱ ۷هند تحمه مند۷ ها تحه
مکند مجمه مکح ۱مه۱. ۷هنتم۱ ۷هلخم۱ ۷لحه ۷ضعه معهنحت
۷هامسحتل معهنا جمه۱: مکحمه مکهمل, ۷هامسحته تل ها۱مه۱
مکلاه. ۷هنتجه ۷ضه مح مکند ۱فح مکاه. ۷هنحده۱ مکنهنجه خلم

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"lest He deny me before His father, when the wedding guests enter with Him into the bridal chamber. What opportunity[505] (do I have) if I gain the entire world and lose my soul? As our Lord has said in His gospel: "Or what shall I give as a replacement for my soul except my own person in sacrifice?" [Mk 8:37]. Now, my companions and friends, why do you trouble yourselves in this matter? The tyrant's threats, wrath, and even his torments and tortures will not hinder me in my path of martyrdom in Christ, even if the tyrant does not care (about me) and leaves me alone."

When his relations and kin saw that he did not take heed[506] of their words, they did not care about him and left him alone. They led their companions, the chiefs of the city, and entered to pacify the Wicked One. With tears in their eyes and persuasion in their mouth, they sought to pardon Maximus for his offense, promising him presents and gifts if he would pardon his folly.

He said to them:[507] "You have heard with your (own) ears the insults against the emperor and the blasphemy against the gods. You have seen with your (own) eyes that he lifted his hand to kill me. As overseers of the city you did not rebuke[508] him nor chastise[509] him. Had you been honest to yourselves and to your city, you would have sent his head to the emperor whom he has insulted. You would have expelled[510] evil from yourselves, and destruction would have ceased from your city. Know now and see what you are doing, for you have heard what happened to the leaders of Rome."

When they heard these (words) from him, they were very afraid of his words and remained silent. They did not dare to answer him further.

He turned away, departed from them in great anger, and informed the tyrant of all these things. The emperor became enraged and was angry with his uncle. Boiling with anger, he sent him away from him, and gave orders that he should not appear in his presence that day, since he was full of anger and wrath against him.

A few days later when his anger was assuaged,[511] he sent (a message) to summon him before him, and said to him: "When I gave you the power of the sword, and judgment over those who opposed our commands was relegated to your control,[512] how did you carry out our will as expressed in our edicts and accomplish our royal will? Has your sword taken vengeance upon those who dared"

505. Cf. ܡܥܕܢܐ *SL* 113, mng. 4.
506. Cf. √ܨܒܝ etpe. *SL* 1473, mng. 1.
507. Lit. His word to them was.
508. Cf. √ܟܣܐ pe. *SL* 593.
509. Cf. √ܝܣܪ pe. *SL* 1437, mng. 2c.
510. See: √ܫܒܩ pe. *SL* 290, mng. 2.
511. See: √ܫܟܟ pe. *SL* 897, mng. 4.
512. Cf. √ܬܓܪ pa. *SL* 1514, mng. 3.

ܟܬܒ. ܟܬܒܐ ܕܟ ܕܐܝ ܡܢ ܡܠܟ ܠܡܠܟ ܟܬܒ, ܡܢ ܡܠܟ ܠܥܒܕ ܕ ܐܦ ܟܬܒ
ܐܝܟ ܐܡܪ: ܘ. ܐܡܪ ܐܒܪܗܡ ܟܬܒ ܡܠܟ ܟܬܒ ܕ ܐܠܗ ܐܢ
ܡܫܡܫܐ ܟܬ. ܐܒܪ ܐܒܪܗܡ ܟܬܒ ܠܐܠ ܟܬ ܐܢ. ܡܫܐܠ ܟܬ
ܠ ܟܬܒ ܐܠ ܠܐ ܟܬܒ. ܐܡܪ ܐ, ܐܡܪ ܟܬܒ. ܐܡܪ ܐ
ܟܬܒ ܟܠ. ܡܫܐܠ ܟܬ ܐܢ ܡܫܐܠ ܟܬ ܐܢ ܡܫܐܠ ܟܬ ܐܢ ܡܫ 5
ܟܬ. ܡܫܐܠ ܟܬ ܐܢ ܡܫܐܠ ܟܬ ܐܢ ܡܫ ܟܬ ܐܢ ܡܫ ܟ
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"to be against our will? But by your laxity, our edicts have also been designated false,[513] our royal crown has been insulted, and the gods were blasphemed. The most terrible thing[514] of all is, that had the blow which Maximus intended to strike you prevailed,[515] perhaps[516] by now you would have lost[517] your life, and Our Majesty would have borne the shame for you. By your laxity, you were not zealous to take care of the matter[518] by your own will, even by pretenses.[519] This astonishes me the most. If you were not pained by our trouble and were not annoyed that the gods were blasphemed, wasn't it improper for you to be pained for the rebel to make a disgrace of you before all the crowds of the city? By your slackness you were afraid to carry out the punishment that Our Justice had decreed upon him by depriving him of his possessions and cutting off all of his limbs.[520] Fear and trembling would have been upon presumptuous ones like him, and you would have refrained now from the shedding of much blood. Because you did not do this, it is in vain that you are repentant. You bring accusations[521] against us, that many of our intentions in our great mercy were upset. Instead of you, yourself, being blamed, that, by your laxity, you, yourself, were unable[522] to exact punishment on your own account, you now blame Our Kind Mercy, which bears the stupidity of your folly."

When the tyrant saw that trouble and pain had overcome his uncle, his heart was filled with grief in such a way that there was no excuse for his reproaches. When he despaired and became weak from grief, the tyrant was grieved concerning him. The tyrant encouraged him and comforted him: "Do not bother about this matter from now on. No concern should befall you concerning these matters that were said to you. But no one shall know what happened concerning these matters that took place in this city, hated of its residents, until revenge will be justly exacted from them as their actions deserve. Why should our forces mock us and scoff at our leadership? Since as I understood[523] full well that Jovian, our commander-in-chief, grieved[524] concerning our realm, that it should not be diminished, it seems proper to us to reveal and make known our will in this matter, so that he can attend to what is necessary, since he is a knowledgeable man and understands actions."

He released[525] his uncle, and he departed from him,

513. See: √ܚܠܦ etpa. *SL* 274, mng. 4.
514. Cf. ܫܒܥܬܐ *SL* 248, mng. 3.
515. See: √1# ܚܕܪ pe., *SL* 1116, mng. 5.
516. See: ܐܝܡ *SL* 297, mng. 3c.
517. See: ܢܛܝܦ *SL* 589, mng. 5a.
518. See: ܡܨܝܬ *SL* 85, mng. 1c.
519. Cf. ܡܫܬܥܐ *SL* 1497, mng. 3.
520. Cf. ܡܦܨܐ *SL* 1167, mng. 1.
521. See: √2# ܐܚܪ af. *SL* 1491, mng. 3.
522. Cf. √ܡܨܐ pe., *SL* 1033, mng. 4.
523. Cf. √ܝܕܥ af. *SL* 323, mng. 5.
524. Cf. √ܥܟܒ pe. *SL* 592, mng. 4.
525. Cf. √ܫܕܪ pe. *SL* 1604, mng. 1e.

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mourning and with his head bowed.
A few days later, Jovian entered to greet and bow down to the emperor as he was accustomed. The tyrant privately revealed and informed him of all the things that had happened and had taken place in Constantinople. He cautioned him that "no one should know of these things until I destroy[526] it[527] upon its inhabitants."
Jovian was in no hurry to persuade him, but he submitted[528] to the tyrant's will. Employed as a pretext[529] he used falsely flattering[530] words, saying: "Since I have found mercy in Your Majesty's sight, I have been entrusted with your secret affairs."
Julian said: "It is neither in vain nor for no purpose, but like a good slave who cares for his master's property that it should not go down in value."
Taking a hint from the tyrant's manner of speech, the chamberlain and True One understood that he was opening the gate to a request and persuasion.
Julian said to him: "Oh, friend of the gods, how do you see these things?"
Jovian suffered to himself and kept silent. He did not yet hasten to (use) persuasion.
The tyrant said to him: "By the uprightness of the gods, I abjure you not to conceal your thought and to stand in awe[531] of us concerning those things which you have seen which can aid us and placate Our Rule."
Jovian said to him: "Oh, my lord, the emperor, Your Divinity knows that we have declared[532] our petition once or twice before Your Majesty's power and might, that your realm may suffer no diminution, that your rich[533] cities may neither be devoid of their grandeur, nor be deprived[534] of their inhabitants because of foolish[535] persons deprived of understanding who hate their (own) lives. If we follow their madness, we shall devastate the provinces of our realm, and we shall acquire a bad and shameful[536] reputation among all the empires of the earth. But let Your Majesty not be deceived in this matter, for such things have taken place,[537] even in Rome, not so long ago. Were it not for the brilliant counsels of the sage, Aplatus, Rome today might have been in ruins, devoid of its inhabitants, and Your Majesty would not have been glorified in these matters. Now, my lord, the emperor, since your servant has found grace before Your Majesty, and we have been commanded by Your Majesty"

526. See: √ܗܟܡ pe. *SL* 350, mng. 1b.
527. I.e. the city.
528. See: √ܣܓܕ pe. *SL* 566, mng. 1.o.
529. Cf. ܡܚܬܟ *SL* 1171, mng. 4.
530. Cf. ܡܫܘܒܚܢܐ *SL* 1534, mng. 1.
531. Cf. √ܕܒܚ etpa. *SL* 617, mng. 1b.
532. See: √ܐܡܪ pe. *SL* 1473, mng. 21.
533. See: ܥܫܝܢܐ *SL* 601.
534. See: √ܒܕܪ etpa. *SL* 224, mng. 1.
535. See: ܣܟܠܐ *SL* 1273, mng. 2.
536. Sy: ܒܫܡܝܬܐ [This word does not seem to be recorded in the lexica].
537. See: √ܥܒܕ etpa. *SL* 1576, mng. 4.

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"to give counsel on every matter that concerns Your Majesty, like upright advisors who are occupied with upholding their empire, we bring persuasion through our request near to Your Mercy. They had patience with your realm and bore the indignation of your city until Your Majesty became strong and powerful. When the gods will have given you rest from all that surrounds you, and you will have been delivered[538] from your wars, if there are ten or twenty (people) in the city who deserve chastising, they will be handed over to the judges of the province, and they will be judged according to the law, as the necessary rules prescribe. By means of interrogations and tortures, they will admit[539] their crimes and acknowledge their stupidities before the confused crowds of their city, and they will receive punishment for their sins, while your justice will be praised. Your Majesty did not threaten them either in vain or fruitlessly."

The tyrant was pleased[540] by Jovian's words, and they were greatly accepted by him. The madman had in mind the blessed Maximus: "If he begins a complete deliberation,[541] recants his error, denies the religion of the Nazarenes, is agreeable to his paganism, and worships idols, he will have a pardon, and his foolishness will be abandoned.[542] However, if he perseveres in his erroneous idea, he will be torn to pieces, limb by limb, and his possessions will be given over to plunder, according to the decree which Our Majesty has ordained."

When Jovian learned that the madman thought of doing these things to the combatant for Christ, he was greatly distressed. He went out from the tyrant, sickened and pained by those words. He secretly and privately sent to tell the blessed Maximus all these things.

The Elect One of God did not despair[543] nor lose courage[544] by what he had learnt. Rather, his mind rejoiced, he was delighted, and said with a glad heart: "Happy is the day when these things will take place for me, for it will be for me the greatest day of all days. My mind desires the struggle of my martyrdom more than a bridegroom desires the arrival and approach of his marriage and his betrothed. Happy is the hour when I shall be worthy by my endurance to render"

538. See: √صحص etpa. *SL* 1034, mng. 4.
539. See: √عمم quadref. *SL* 1519, mng. 2.
540. See: √حصح pe. *SL* 165, mng. 3b.
541. See: √حصح pe. *SL* 1074, mng. 2a.
542. See: √عص etpa. *SL* 1558, mng. 2.
543. See: √صلح etpa. *SL* 1355, mng. 3b.
544. See: √ضو etpe. *SL* 651, mng. 2.a.1.

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"proof of my religion."
When Jovian's messenger returned and told him these things, he was astonished, and he marveled at the firm mind of this divine person, a man who had been brought up in ease and in luxuriousness, and who had (now) invoked upon himself without compulsion the struggle of martyrdom. He blessed him and praised his faith. He sent him again a message a second time and warned him (as follows):
"My brother, since I know, that you are a man who was reared in ease and luxuriousness, difficult experiences have never occurred to you, and you have not experienced the painful struggle of martyrdom. Now, my brother, examine yourself, and understand the matter as to whether you will be able to endure the suffering of martyrdom. If not, my brother, tend to your affairs as best as you can[545] while you still have the opportunity to do so.[546] Before the order of the Unjust One terrifies[547] you, save yourself and all that you possess. We need to choose one of two alternatives: Either we must step out heroically to fight with bodily sufferings to obtain[548] in its time the crown (of martyrdom), or we must keep our belief to ourselves, change our place for some time, and protect ourselves from the force of our persecution. As the Lord has revealed unto those to whom He wishes, its time will not last long. My brother, you know that not everyone can bear the torments of martyrdom. It is a wonderful gift, and those who are worthy of it are few. My brother, I have informed you of these things beforehand so that you may have the opportunity of considering your affairs. The cursed tyrant will give you no rest. He has either made you renounce[549] the faith, and you have agreed[550][551] to his paganism, or else he has sentenced you to death and your property to plunder. My brother, I have now placed both of them in front of you,[551] and from now on, it will be up to you to consider the matter."
When the blessed Maximus learned what affliction this official was undergoing for his sake, he sent a conciliatory[552] word to comfort him (saying): "My brother, you should not worry about this (matter), for I do not look forward from today to that reward that awaits me. My eyes have failed[553] from looking for it until today. Now that time has seized the opportunity[554] and has offered to give it to me,"

545. See: ܒܓ prep. *SL* 1069, mng. 2.a.
546. See: ܥܝܕܢܐ n. *SL* 113, mng. 4.
547. Cf. √ܙܠܛ quad. *SL* 15, mng. 1.
548. Cf. √ܙܟܐ af. *SL* 1070, mng. 7.
549. Cf. √ܫܚܦ af. *SL* 645, mng. 1a.
550. Cf. √ܥܠܡ pe. *SL* 1566, mng. 9e.
551. Lit. before your eyes.
552. Lit. in his heart.
553. Cf. √ܫܚܩ pe. *SL* 212, mng. 1.
554. Text: ܙܒܢ ܐܬܓܢܒ lit. time has stolen.

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"shall I, like a low life, refuse[555] it and be at that moment a shame to the able (men) who have profited from it? God forbid, that your brother should be grieved.[556] When the crowns are given to the athletes, I will not hear at that time a dishonoring voice saying to me: 'Oh, low and lazy one, where is the profit of the moneybag which I gave to you? When I knock on His bridal chamber, the bridegroom will not shout at me before His wedding guests and dismiss me empty-handed from His door. His wedding guests will not mock me in the hour when they are resplendent, rejoicing in their crowns, and dishonor me, saying to me: 'Oh, wedding guest, where is your crown? The base one loses his crown by his laxity.' The son will not deny me in front of His Father, because I did not do my martyrdom for Him before the unbelievers who rejected and denied His martyrdom." "My brother, heaven forbid, that your brother should hear these words of despair[557] at that terrible hour in which there is no mercy for the sinners.[558] But when I openly gain my victory over my limbs, and I place the crown of martyrdom on my head, I will enter with the bridegroom into His bridal chamber wearing festive garb. I will rejoice and find delight in that spiritual feast whose enjoyment will not cease and whose guests will not be dismissed.[559] You, my brother in Christ! If your love for me is unstinted, pray this for me and beseech the Lord that the gate of martyrdom will speedily be opened for me."

When Jovian received blessed Maximus' letters, he placed them upon his eyes and kissed them. He wept painfully to himself, saying: "Woe unto me that I was wasted,[560] that I have destroyed my days, and that I have not gained any profit for myself during them. Woe unto me, that I shall render an account of the talents which He entrusted to me with a grievous countenance. Woe unto me, that (I) do not have confidence[561] in my faith. I have compared it to a furtive woman who does not have [...],[562] and I hold it furtively and secretly in my mind. What shall I do when my faith - in which I was silent[563] in my mind and with which I did not provide for the multitude - will judge me, and at a time when the Upright Ones could have profited and have been enriched by it. I was low in my free will and poverty remained with me. I am afraid that instead of my being a cause of help to my coreligionists, I will be a cause of damages to myself. On the day when time will duly award a crown to the Honest Ones, I will fall today from the high level"

555. Cf. √ⲁⲛⲁⲗ etpe. *SL* 1497, mng. 3.
556. Cf. ⲙⲙⲟⲩⲛ *SL* 631, mng. 3.
557. Cf. ⲁⲡⲟⲫ *SL* 1214, mng. 14.
558. Cf. ⲙⲙⲁⲓⲛⲉ *SL* 791.
559. See: √ⲁⲛⲁ etpe. *SL* 1605, mng. 3.
560. See: √ⲥⲱϯ pa. *SL* 1236, mng. 2b.
561. Cf. ⲙⲡⲉϩⲙⲉⲩⲉ *SL* 236.
562. Text: ⲙⲁⲁⲩ.
563. Cf. √1# ⲙⲁⲁ pe. *SL* 607, mng. 3.

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"of martyrdom. Now, please, Word of the Father, the one who came without suffering to the sufferings of the crucifixion, in order to remove our sufferings, if it pleases Your divine will, make me worthy to taste the sufferings of your crucifixion by means of the sufferings and the tortures of my martyrdom. I do not suffer at all in my soul because I am lacking in my faith. My secrets are even revealed to Your Divinity. I did not dread the sufferings of martyrdom to publicly make the truth of my faith shine. Rather zeal for the Church goaded me to assume a pagan appearance for myself so that by my[564] counsels, there might be some respite for Your people, oh Messiah, who carry Your body and worship Your cross, so that the judgment of destruction against Your churches would be annulled. Now, my Lord, may my will not be done, but may Your divine wills be accomplished."

While this True One was occupied with these thoughts, heavy slumber uncustomarily overpowered him. The faith which he held within him appeared to him, as in a dream, in the guise of a chaste woman. Her appearance was modest[565] and pure. She was holding two crowns in her hands, most wonderful to look at and magnificent in their beauty. They shone with their colors so that the eye could hardly see their splendid rays. She was cheerful towards him, laughed, and said to him: "Do you understand what you see in these?"

He answered and said to her: "My lady, it seems to me, that they are the triumphs and the victories of the True Ones."

She said to him: "You see well. In a short while, one of them will be yours. But why are you distressed, and why do (anxious) thoughts preoccupy your mind, that you have not been called to the public struggle of martyrdom? For if the Messiah had not supported(?) the end, your struggle would have perhaps preceded that of your companions. Since you have been raised under my wings, I am well aware of your mind's sincerity. Your parents entrusted you to me from your mother's womb. Lest your spirit, therefore, despair and be weakened by the fact that you have not felt[566] the sufferings of a public martyrdom, you have secretly taken your martyrdom upon the inner man.[567] Your constant sufferings,"

564. Lit. of my inferiority; cf. ܚܝܒܬ ܟܝ *SL* 175, mng. 2b.

565. See: ܨܒܝܢ *SL* 634, mng. 1.

566. Lit. tasted.

567. I.e. internal human nature [See: ܟܝܢ ܓܘ *SL* 178, mng. b.2].

ܟܣܡ ܘ. ܡܪܝܥ ܡܠܟ ܡܕܝ ܒܥܝ ܠܡܐ ܘ ܡܫܬܘܬܐ ܡܕܝ
ܫܡܥ ܡܫܡ ܡܕܝ ܠܐ ܒܘܩ. ܐܡܪ ܘ ܡܠܟ ܡܕܝ ܐܡܪ ܠܗ
ܒܥܐ. ܫܡܘܐܝܠ ܡܕܝ ܟܝ ܫܡ ܐ. ܦܩܝ ܠܥܒܕ ܡܫܬܘܬܐ
ܫܡܥ ܡܫܡ ܡܕܝ ܒܥܝ ܠܗ ܒܘܩ. ܐܡܪ ܘ ܡܠܟ ܡܕܝ ܐܡܪ ܠܗ
ܐ ,ܡܫܬܘܬܐ ܫܬܝܬ ܫܩܝ ܒܕ ܫܡܫܘܬܐ ܫܩܝ ܒܚܠ
ܒܥܐ. ܫܡܘܐܝܠ ܡܕܝ ܟܝ ܫܡ ܐ. ܦܩܝ ܠܥܒܕ ܡܫܬܘܬܐ
ܒܐ ,ܡܫܬܘܬܐ ܡܕܝ ܒܥܝ ܒܥܐ ܠܡܐ ܘ ܡܫܬܘܬܐ ܡܕܝ ܒܥܝ ܒܥܐ ܠܡ
ܐ ,ܡܕܝ ܐ ܟܝ ܫܡ ܐ ,ܡܫܬܘܬܐ ܫܬܝܬ ܫܩܝ ܒܕ ܫܡܫܘܬܐ ܫܩܝ ܒܚܠ
ܒܥܐ. ܫܡܘܐܝܠ ܡܕܝ ܟܝ ܫܡ ܐ. ܦܩܝ ܠܥܒܕ ܡܫܬܘܬܐ
ܫܡܥ ܡܫܡ ܡܕܝ ܒܥܝ ܠܗ ܒܘܩ. ܐܡܪ ܘ ܡܠܟ ܡܕܝ ܐܡܪ ܠܗ
ܫܡܥ ܡܫܡ ܡܕܝ ܒܥܝ ܠܡܐ ܘ ܡܫܬܘܬܐ ܡܕܝ ܒܥܝ ܒܥܐ ܠܡ

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"your continuous sighs for the Messiah's churches, your beautiful actions, your perfect ways, and your good advice take the place[568] of (actual) tortures and torments. Your secret struggle is adorned with all these beautiful spiritual things. My dear one, you have been grieved until now, but remove sorrow from yourself, lest you hasten into a full day struggle, for you are still needed for God's people."

When Jovian wondered at the vision, he wished to learn who was (the woman) who had appeared to him. Laughing, she began to speak to him: "Considering all the time that I have been with you, do you still wish to learn who I am? Henceforth, I, indeed, must enlighten you like a child: I am the true faith which you have taken upon your inner self. Persevere in me, and do not relax, for the success of your struggle will soon be revealed."

When Jovian awoke from his sleep and reflected upon (his) vision, he removed his suffering and alleviated his grief. He returned to carry out the emperor's affairs which were allotted[569] to him. In those days, there wasn't much incumbent upon the True One concerning the divine churches and the Christian people.

A certain diviner named Galas, whom the spirits had summoned and brought from Egypt at that time to stir up the killing and the persecution of the Christian people and the destruction of the churches of God, said to the tyrant: "The gods have sent a message to you through me: Until when will your sword rest from the Nazarene people? Are the temples of their assemblies more praiseworthy than the temples of your gods? As long as your sword rests from them, you cannot vanquish in your wars. As long as their churches are abundant, you cannot prosper in your empire. This is the will of the gods. These testify that I did not slander[570] them. May the gods judge me if I have lied to you, and may my eyes not see the vengeance that shall be wrought upon these Galileans!"

When Jovian learnt these things, he set a trap[571] to kill Galas. He called to God to help him. He waited for the (appropriate) time on one of the days when he[572] was alone at night on his bed in his tent. A great image was affixed

568. Cf. √ܫܘܫܦ pa., *SL* 769, mng. 3.
569. Cf. √ܡܛܪ pe. *SL* 1001, mng. 10.
570. Cf. √1# ܥܒܕ pe. *SL* 1146, mng. 2.
571. See: √ܡܛܪ pe. *SL* 1002, mng. 24.a.2.
572. I.e. Galas.

مهاتر لحا مهتحكم مهشهه: مكتمر مهمر مر كلامه مدمر
.مكلّ مهلكمه. مدمحر مهتحده مدمعه مهتحصه. مكسحا
لحدد. مكصه مهدح م هر كحا مكموا مدمعه ٢معلحه ملمحه
حمهمهم مكلده. مهمهتر مهد ,عد مكم. بحصم مر مدمه
مكلمه محمل لحدد بمح هتحكمه. مكمه مكحا مكدح مر 5
مكما خلمكل مدمه مر ج. مهمسه وهسحده مه بمهم عده ....
.مل مدمحده هند مكسح عد حا ,ه. مل هممهمه ,ه ,ه
مكحا هند مر ج لحدد خلمكما: مكحد هممه مكحا سلد مكمه
مكم. مكحصمه هند صمم مدمعا مهده لا مكمه كحه. مكم
.مكدح مكمم بة لد هند لحصد: مدمدد مهمتحده لا مكم 10
.مهدح مه مس جي علح هممه [علمل] عدد. مكهمهم مكه ج كمحصم
معم بحدح. مهمسه مه كحهمده مهمم كي وهسحده بمحهمهم عده
كحصه علمم مكلحا مهمتحد بمحه ,حمده. مهمهتر لكمحده
لكم. مدمعل لهد حده مر مكحد. مهمحصح ٢معده. مبهد 15
مد بمح مدمح .... مكلهمتر مكمد لكمه مملمه مهتح
مدمحه ,مدمهمده دحما مكمل. مكمهكح مدمه مكحصا مكمم
:مكلهمتحا مكمد لد مكمدمده مكمم بمحا. فحلحدح م كم
مملمه. مكمدلل بمح مدمه بحم. مملمه مهتح لد مكمحده
مكمد كي مكمم مكمم, هكمكل مكمحد. ,عدد مل مسمم لا 20
مكمتر مكم بمهم ٢معلمحتحه هحد مكمتر كمسحمه. مدّ جي
حمهكمل مل هبل. ٢معده مكمم مكمعا مكحا مكمحا. مهتلمه
.مهمحلحد مد كهمه مل هبل. ٢معتح كمعدا مكمحه. مكحتحه
هحصح مكه كمعمه ٢معمه. مكملتكل مدمه مكد ج بمح مكم
عدد مملم مكه. مكملتر مددمده مل هحدد ٢مكه ج مكمم 25
.كلعد هممهدده حلم عده .... مكمملتح ٢معد مكممه مهمكحك
.معمحمحه مململ مدمه. مللهمحل مكمهكح م متهح عمح
مدحد ;معمدمسه, معهمم عد لحتمه حي مد مدحد مل بلمه
تحصح مكم مد مكل حي. مكمحصحه مكمتر لحد, معهمم عد مللله

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in his tent, and he always worshipped it and offered up to it libations. When Jovian looked around[573] and saw that there was no one, he got up courage and attacked him in his tent. He placed a cord around him, strangled him in his sleep, and hung him up on the statue of Apollo which was set up in his tent. He went out and closed (the door) behind him.
As on all days, when morning came, Jovian entered to salute and to do homage to the tyrant. Julian brought up the matter of Galas to the Christian and the True One. Jovian said to him: "Your servant is ready to do homage and obeisance exactly as is the will of the gods and is agreeable to Your Majesty."
The tyrant sent (a messenger) to bring him from his tent. The messenger who was sent for him entered his tent, and, behold, Galas was strangled and hung up on the statue of Apollo. He quickly returned to his master and told him the things that had happened.
Julian was astonished and cried out saying: "Oh, gods, your judgment is just! He was recompensed by you as he deserved! The gods have truly strangled this (fellow) because he had the audacity to lie concerning them and slandered them. His body does not deserve to be given to burial, but let the dogs eat it."
The tyrant ordered that the Impure One's body should be given to the dogs and the birds, and they did to him as he commanded.
This rumor spread in the whole camp: The gods had strangled Galas because he contrived to destroy the churches of the Nazarenes which had been presented to the gods.
These things were done and wrought by Jovian, son on Varronianus, the blessed fruit of the good tree, both of whom had truly worked for God with a perfect heart their whole lives. They will justly receive the payment of a reward for their labors from the Lord of Justice to whom there are praises and blessings forever and ever, Amen.
We will, then, pause from the many things that Julian did in his madness, and commemorate, in brief, in writing, these True Ones who achieved a name and a victory in the time of the rebel. In order not to be deprivers of the victories of these remarkable people, we have not associated it at all with the narrative of the Unclean and Impure One. What gain should we have

573. Lit. here and there.

ندہ۔ ما مفتہ۔ تعلے ما مؤم ندھو۔ شنعصے ما مؤم
ہملے لحہ نبسؤم۔ غنہ ہملہ مدہ ملہ ہک ہمنصہ نہ
ہملہ ہک ہنصہ ندہ۔ شنعصے ہک ہملہ ہک ہمنص

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from this, if in detailing the victories of those perfect men which are integrated in his narrative, we were compelled to meditate on the matters which proclaim his shame, show his reproach, and increase the praise of the faith of the True Ones? Let us, then, leave his pagan uselessnesses - for no one is capable of (understanding) great madness,[574] if He had not helped us so that (these matters) should be written: (He was) a man who defiled the earth and made it unclean in his time, through the wicked counsels of his priests and his disturbed ones,[575] who would sometimes enter into solitary tombs and speak in them by means of the magical practice of magicians with demons. He would sometimes tear out and remove the heart of children while they were still alive, work his enhancements, divine, and practice witchcraft[576] with them. He would sometimes also split open (the wombs) of pregnant women, remove their fetuses, and perform his abominable profane mysteries with them. The same (was true) with regard to other odious and detestable matters, which we do not need to write about at present, for the course of the narrative is not dependent on them. It was not our desire to record his wicked deeds, but to gather[577] from his foulness the beautiful flowers which germinated[578] in the nets of his paganism. Just as a bush bears thorns for the sake of a desirable rose, (so) is a man forced to be united (with something) although it is the most harmful of (his) garments. In the same way, we were also constrained to write this narrative for the sake of the triumph of the True Man which the iniquitous one has borne. Like a mirror, it shows his blemishes, uncovers his sins, and proclaims his guilt. The one who gathers delicate flowers from among the thorns of a hideous thorn bush will not be reproached or reproved, nor even will the Prudent One who gathers helpful matters from the narratives of the Perverse Ones.

Let us, then, approach to grasp our matters in an orderly fashion,[579] and let us weave a crown of praises in our speech for the blessed Maximus, concerning whom our feeble word cannot relate his divine actions as they (really) were. A man who hated the glory of the world, its power, its riches, its delights,[580] (its) cities, houses, male and female servants, possessions and goods,[581] (together) with all that he had acquired. He chose to be devoid of everything

574. See: ܐܒܢܝܐ *SL* 378.
575. Cf. ܡܫܥܐ *SL* 662, mng. 1.
576. See: √ܐܣ *SL* 381, mng. 1.
577. See: √ܟܘ *SL* 1122, mng. 1.c.2; 328.
578. See: √2# ܟܫ af. *SL* 1247, mng. 1.
579. Lit. to hold the order of our word.
580. Cf. ܡܫܝܪܐ *SL* 197, mng. 3.
581. See: ܢܟܣܬܐ *SL* 828.

ﻣﺤﺒﺘﻲ. ﻣﺎﺗﺤﻲ ﺍ ﻗﻤﺘﺴﻲ ﻟﻲ ﺍﻟﻜﻲ ﻣﻠﻚ. ﻣﺪﻡ ﻛﻲ ﻣﻮﻡ
ﻣﻬﻬﻤﺖ ﻣﺎﺗﺤﻲ ﻗﻤﺪﺍ. ﻣﺤﺎﺗﻌﺖ ﻟﻲ ﺍﻟﻤﺎﺗﻲ ﻣﻬﻬﻤﺎﻙ. ﻣﻬﺤﻌﻬﺖ
ﻣﻌﺎﺗﻲ ﻟﻤﻬﻬﻤﺖ ﻣﻬﻠﻤﺘﻲ ﻣﺤﺎﺗﻲ. ﻣﻬ<ﺍ>{ﺍ}ﻣﻲ ﻣﻌﺘﺘﻲ

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(and) to embrace[582] the Lord of All in his soul.

When this Elect One of God heard that the tyrant had harassed him and had threatened to kill him, he manumitted[583] his male and female slaves, as well as the workmen of his villages. Within a few days he had distributed all that he owned to the poor and the needy. Regarding what remained of his, he called his friend, Ambarsis, who was also awaiting the kingdom of God, and commanded him, saying:

"My brother, regarding what little remains of mine from the large amount, if you desire, come and be a partner with me in this spiritual merchandise which has befallen me, and you, also, gain life for yourself. Come (and) I will entrust to you what has remained of mine. Distribute from it to the orphans, the widows, and the needy."

He gave over to him what remained (of his possessions), and shook off and cast away from himself the burden of this world and its distress.[584] He prepared himself to enter by the narrow gate of martyrdom.

When he learned that the tyrant had arrived and had come some time previously, he did not defer for a fine struggle, lest some stumbling block might occur to him owing to his human nature or in consequence of his well known companions. He knew that they had fully made up their minds to exhort the whole populace of the city and its entire senate to convey a supplication and petition to the tyrant (on his behalf) when he came. The Blessed One was very afraid of this, lest by their supplicating on his behalf, the True One's struggle might come to nought, martyrdom would be superfluous, and no one would direct their attention to his example. Therefore, because of it, he preceded the citizens of his city. He hastened to arrive at the correct course that he had desired and longed after. He reached, acquired (it), and made the sign of the cross on his breast and on his forehead. Thus, without being compelled by the tyrant's command and of his own accord, not having any fear whatsoever in the True One's mind because of the Wicked One's threats and harassments, he approached the city in which the tyrant's camp was situated.

Before he appeared in his presence, the madman had heard that he

582. Cf. √ܫܒܩ pe. *SL* 25, mng. 12a.

583. Cf. ܫܪܝܬܐ *SL* 488, mng. 2.

584. See: ܫܓܫܐ *SL* 1658.

ܟܝ ܡܪܝܐ ܫܡܥ، ܐܡܪ ܠܝ ܒܪܚܡܝܟ ؛ܡܪܝ ܕܒܪ ܐܢܫ ؛ ܡܪܝ ܕܒܪ ܐܢܫ ؛ ܡܪܝ ܕܒܪ ܐܢܫ ؛

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had come of his own accord, without anyone having sensed it. This greatly excited the tyrant's wrath against him, and incurred his anger, for he had severely scorned[585] him and had vilified[586] his sovereignty, by having come of his own accord, without being summoned.

When the blessed Maximus had learned and was certain[587] that the madman was going to engage in his idol worship on the following day, he also prepared himself at that time to complete his course and to obtain his crown of martyrdom.

The Blessed One was pained, and he lamented the mad emperor's idolatry. He prayed to God and beseeched Him that he might either bring him to repentance or quickly abolish his power and remove him from the empire.

The next day at dawn, the entire populous assembled outside the city gate, where the temple of the image of Aphrodite, in whose honor the tyrant was preparing to offer worship[588] on that day, was visible. Great crowds of men and women were assembled[589] there. They came to the holiday which the madman had made for the statue of a corrupt woman, a lover of adultery.

The blessed Maximus changed his garments[590] and put on military dress so that they should not recognize him and send him away from the emperor's presence at the time at which he had decided to receive the judgment of his martyrdom. For this reason, the blessed Maximus had changed his garments and put on a military dress, so that he would appear at that time before the tyrant as one of his soldiers, until his desire would be completed, and he would achieve his aim. When the tyrant went out to come to the pagan temple, the whole populace was thrilled, and all of the companies composed of various singers were moved to raise (their) voice before him.[591] The madman was proud,[592] and his mind was haughty[593] at his pagan holiday. When he saw the thick[594] crowds of noble women moving ecstatically in dance and song before the statue of the wanton woman, and when the madman arrived at the pagan temple, he removed the crown from his head. The mad emperor prostrated himself[595] in his purple garments before the mute image of the mad woman and prayed to her as to a god for a long time. When he arose from his adoration, he placed his crown on his head, and turned to greet[596] the crowds to give

585. See: √1# ܥܡܠ pe. *SL* 1524.
586. See: √2# ܥܒܕ af. *SL* 1522, mng. 3b.
587. Cf. √ܐܡܢ etpa. *SL* 1612, mng. 8.
588. Cf. √ܨܒܐ pe. *SL* 366, mng. 10.
589. Cf. √ܟܢܫ etpa. *SL* 1277, mng. 2.
590. Cf. √ܚܠܦ quadref. *SL* 1510, mng. 2.
591. Cf. √ܩܠ pe. *SL* 566, mng. 1p.
592. cf. ܪܘܡܢܐ *SL* 930.
593. See: ܪܝܡ *SL* 367, mng. 2.
594. See: ܣܡܝܟ *SL* 960, mng. 2.
595. Lit. threw himself on his face.
596. Cf. √ܫܠܡ pa. *SL* 415, mng. 2.

,معلم هايند ايفا مزم ,مز .ع ا عمر كا تد معفا هدم ك
معمده ملم لم لحصا هيم .مدا ها هلاحم ه مدهاا معهم
.... ,ايفاير كا تد معفا هدم ك كم مهاير مزمت .مللاعم لد
كصوا مايحدا :مدم iiاعمده هلم تد هوحصصح لم مدحاك
.ده هم تيلهم .,معهاحملم مهاتم حايما مديم ماهد 5
عمع .... .مهاندحصا مكلم مدمده ملمما يلعا مدد ههضا
مسلاده. مديم مكلحا مهاندك لد لحصده مدحاك لم مدهم
مزيا مم .نهاحتهام ,معمضا ممدا .حصحلحده مدهم كا كم
كصوا مايحدا مدهمه .مهاحتلح كم ,معمضاده .مللاعم لحكد
.نهاندصا هيمام كم ايحا مهاعمم هلم هعضه :مزه لم معدحد 10
ملا مكماهمدا مكما لم مهاتم هند مدهم مماهده ايح كهم
لم مديم .... مكصوا ههض مهاتم هماد مدهاك مدهم تيلهم
نحصا هم مدمكا هاهده .ههم مصاك كم مديده مديحا م مديم
لم مدحاك .... مزهح هعمما مهاهلمعصه مهاهمدا هيمل كا مديم
,معمدحد ملا .مهاعملصا مكمصهم حصلم لد هعم مكمصحص 15
لحصلا تا هدهم مكمهم هيما مهاحصد :مكلم مدم كم ,معمضاده
مدحاك مدم لد هعم مكمهف مدما .مهاندحصا معمصحم
مدم مهاحم ,هيم مماهمد .نهاعملصا مكمصهم حصلم .مكمصحص
تمصده .معهح م مزهح هند حد .,معيملم كم مد مهم مدهاك
هلم هعح هعم .نهاحتهام هيمل مهاهمدا مدهاك مد حدم .معلاحم 20
مكحاتم مكمتك ,حاعلم .,معمضاده ملم لهيمل تماهمده .مهاعمم
.معهاعمصا مدهحك معمحم مدهاه مديم مدهم معصده .مزهحا ترد
مدمدك لمهحصم حد مهاتمم مكتم مكمتهم مكتح مدم حدم
.نهاحتهام هيمل مديم حدم حدم .مللاعلاده هيمل ك مدم مزهحاده
,معمضاده لد ,معمدح تهك معصا مدمده .تهمحا كم مللاعم لهم 25
مهمده .مللاعم مهاهمدا مكم{ة}ه هيم<u>ح</u>ا مدم .مديم مكلحا
كم مدم حدم .... مدهحام مدمد هيا مدهم حمحصحم مسلاده
لهيمل مكتحا معمعما مصهمده :معمحد مللاعم مدمد معهحام

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them gifts. All of them were looking at him and were eager[597] to hear his speech. When he began to speak[598] to them, zeal was aroused in the blessed Maximus. He joined[599] his two hands together, hit the madman on his forehead, and his crown fell from his head. He quickly said to him: "You shall fall in this manner from your kingship because you have conferred the worship of God to an image of an impure woman who killed her lovers."

Before he had finished his speech, and without an order from the Evil One, the couriers,[600] the king's attendants,[601] pierced him with the lances that were in their hands.

While he was still alive, a voice from Heaven was heard, saying: "You have run your course well, and you have finished your struggle having gained victory for yourself. Groomsman of my crucifixion, lie in peace, until the voice of Resurrection will call you, and it will bring consolation for your murder."

He died with that voice.

The tyrant was stupefied and astounded at the voice that was heard. He began to say to his troops: "Notice the magical procedure of these deluded persons. Their charms continue to speak even after their death, as though it was their God who was thought[602] to be speaking with them. I do not yield[603] to these things. Even if it was according to their word, what good did the voice do for this Miserable One, for it could not save him from death. But even if their God can help them to rescue His martyr's corpse from my hands, I have decided[604] to destroy it in fire, so that no remnant at all of his bones will remain for the members of his faith."

A great commotion took place there when he said these (words). The atmosphere became disturbed and angry: The firmament was girded[605] in dense[606] clouds; there was great darkness, winds, and fierce storms which blew with an enormous force; mighty thunderings and fearful lightning bolts struck the air; great hailstones in the wide recess of the air beat against one another. Before they fell to earth, their sound was heard in the air, so that, in great stupefactions, the emperor and his troops abandoned the corpse out of fear, took to flight, and entered the city. Each person hid himself as best as he could.

597. Sy: √ܫܘܩ pe.; cf. ܫܘܩܐ eagerness *SL* 1276, mng. 2.
598. Lit. aroused his word to speak.
599. Cf. √ܥܩܡ pa. *SL* 369.
600. See: ܐܦܟܬܐ *SL* 510.
601. See: ܫܠܝܚܐ ܕܡܠܟܐ *SL* 913.
602. Lit. as if it will be considered.
603. Cf. √ܫܡܥ etpe. *SL* 1473, mng. 3.
604. Cf. √ܨܒܥ pe. *SL* 1001, mng. 11a.
605. See: √ܚܡ etpe. *SL* 596, mng. 1.
606. See: ܥܒܝܬܐ *SL* 668, mng. 1.

ܫܡܥ ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܪ ܡܪܝ. ܡܫܬܬܠ ܠܗ ܐܡܪ ܠܗ ܡܪܝ ܒܪ ܡܪܝ.
ܕܐܡܪ ܠܗ ܡܪܝ ܒܪ ܡܪܝ ܠܐ ܫܡܥ ܠܗ ܐܝܟ ܕܐܡܪ. ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܪ ܡܪܝ
ܠܐ ܫܡܥ ܠܗ ܐܝܟ ܕܐܡܪ. ܐܝܟ ܕܐܡܪ ܠܗ ܡܪܝ ܒܪ ܡܪܝ ܠܐ ܫܡܥ ܠܗ ܐܝܟ ܕܐܡܪ.
ܐܝܟ

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Divine punishment[607] reached those who hesitated[608] to flee, and they died from the hailstones. Similarly, the animals, the cattle, and all the sheep which remained in the open[609] also died from the hailstones. The atmosphere was so threatening and savage that those who were in the porticoes of the city had to cover their faces with the corner of their cloaks[610] out of fear of the thunder and the force of the lightning.

Amidst all this fear and commotion, Jovian, the commander in chief, worthy of a good remembrance, mortally endangered himself[611] for the sake of the saint's body. He took an iron tool in his hand in order to dig and to bury[612] the holy body of the divine martyr. He cleaved and removed the hailstones and the fiery coals which were mixed together, and they did not harm him. When he came near and reached that place where the martyr of Christ was crowned, he threw himself on the True One's body and wept grievously, saying: "Woe, my brother! Woe, my brother! You have left evil days to your brother."

He embraced his corpse and kissed the place of (his) wounds. When he had somewhat assuaged his grief he bent[613] his shoulder and lifted up the corpse with tears (flowing from) his eyes. He went around searching for a place to bury it and found a place hidden in the slope[614] of a rock. He put the corpse aside until he had made a grave[615] for it. When he lifted the iron tool to dig, it turned out to be a place of a blocked rock. The Distinguished One was grieved, threw the iron tool from his hand, lifted up his heart's eyes to God, and prayed saying: "Christ, hope of the Christians! By being slaughtered for your name's sake, this one has taken upon himself the suffering of your crucifixion. Bury his precious body from before the tyrant's threat and attacks. Do not let the believers and the True Ones be deprived of the blessings of your holy martyr's bones. Let Your mighty power which split the rocks at the time of Your crucifixion show here also Your amazing divine force, and command this rock to be opened and to receive from me the cherished body of your veritable Elect One. Let it bury him within it for a while until at some later time Your secret hint will convince it to lift and turn it over to those who would promise"

607. Cf. ܡܚܠܦܐ *SL* 1444, mng. 2.
608. Cf. √ܥܡܣ quadref. *SL* 1523, mng. 1.
609. Lit. under the sky.
610. See: ܓܢܒܠܬܐ *SL* 832.
611. Lit. yielded himself to die.
612. Cf. √1# ܩܒܪ pa. *SL* 1052, mng. 3.
613. Cf. √ܟܣܪ pe. *SL* 738, mng. 9a.
614. See: ܙܚܢܐ *SL* 1470, mng. 1.
615. Cf. 1# ܒܝܬܐ *SL* 482, mng. 1b.

ܟܝܬ ܐܡܪ ܠܗ ܐܢ ܐܢܬ ܡܢ ܗܝ ܐܡܪ ܡܝܢ. ܦܬܚ ܠܝ ܐܝܢ ܐܢ ܐܢܬ ܡܢ ܗܝ
ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܡܢ ܢܨܪܬ ܐܡܪ ܠܗ ܦܛܪܘܣ ܒܪ. ܐܡܪ
ܠܗ ܠܡܫܠ ܐܢ ܐܡܪ. ܐܡܪ ܟܝܬ ܐܡܪ ܐܡܪ ܠܗ ܐܡܪ. ܐܡܪ
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"to bury[616] it in the manner that it deserves to be buried."

At the time of the Christian's prayer, the rock was opened, received the corpse within it, buried it, and was closed up over it.

Jovian returned to the city with a cheerful and joyous mind, thanking and glorifying God, who (had thought him) worthy to bury the True One's body. God did not reject his work. When he entered within the city gate, it was calm. The commotion had died down, the noises had ceased, the lightning bolts had come to an end, the mists had rolled away, and the air was bright and joyful.[617] Seeing that it had been so gloomy during the sacrificial act of the blessed Maximus, astonishment seized the multitude at the atmospheric change. Even the cursed tyrant understood the situation, and he knew that these things had happened on account of the divine martyr's corpse. He gave up the search[618] for the body and did not continue to search for it anymore.

Many things happened in the time of Julian, the Wicked One, which have not been written down and recorded. We have recorded a memoir of these few things out of many, so that you may sufficiently learn from them what persecution was meted out to our people in the time of the Wicked One. Even if it may be said concerning the tyrant's sword that it was not openly drawn against us, yet the report of his paganism roused persecution against us in all of the provinces under his control. Was there a province or a city in which their hands were not defiled[619] by the sacred blood of God's servants? Many of the Christians did not die by the tyrant's order or by the judges' permission, but at the hands of the pagans in the cities who judged them harshly by their own power according to their will, owing to the faith in the tyrant, who did not reproach[620] or demand from the judges of the provinces prosecutions for their deaths. These took place not only in the cities, but also in the villages and the hamlets, even though they were not written down. Who can encompass in his written account all the things that occurred to the servants of God in the time of the Wicked One? Many of them were led to death by chance[621] by the pagans. Since non-judges had judged them, neither their place nor their names were written down, nor were their triumphs recorded.

616. Cf. √حصو pa. *SL* 1122, mng. 2.
617. See: √ﻫﻲﺳ etpe. *SL* 1218, mng. 2.
618. Cf. ﺣﺘﻨﻪ *SL* 173, mng. 1.
619. See: √ﻟﺤﻠ pe. *SL* 547.
620. Cf. √1# ﻧﻌﻮ pe. *SL* 1490, mng. 1.
621. See: ﻳﺤﺨﻪ *SL* 1510, mng. 2b.

معاصدة بعضه. مكحلية سا قدة مكه سلم. ؛سعدهدة
ضيفهه. ضحك مقلعا ملحده. معهلهم وهن مكحه. مكحمسه
ادة مقد ته. مهسقتها صعصه مكفه .... صفيك سعهلهده
مسعدك إهسا، وهعدة. مسلك سعصه مقدهه. سعصا
مكهك كه وحل لد بده .... ملحد مسلم ملك مله مقعدة 5
.مكفك وهدهده مله وهعه. مكما سد مكبه مؤه. مهسقتها
مؤه سمد مقسهه. هس كهفهده إسد هسده. مكفك لحلك هسده
كحد هؤه هسحهلهم مكحسة. إسدة صفلقهه لد. مكيتهها
كحهلم. مخلها مقولك وه هلم. معصصحه مكحلها معاصدة
,وه مسلمة مقعمها مقلم لالهما. جدة مقحدهه <س>{ض}ك مؤه 10
.صحصهها حوه هوهده مله مقلعة صهد كه كهسده. ملس
كهحهلم مله. مكفد هوسلهة, معتحك إحهمه لها مهيكهه
هصه همقعمه لس كهعة بحه كه ملم لها ملس. مقعهلده
,معتحك كحد لد مهحهلم مكهوقة مكسة كحلهلم همصحة
هلهمهقم مله مقولك معجه لد مقحسهك إسد هلم. مكفحة 15
لحد ملد إسد مكهوقة. معاهصسة مكك مله. ضمكك ملد
مله. مقسهة وه مقهلم إسد مكس. مسلاهه هسهة ولهلم
مكتهه. مسلمة, معتحدة مكهس مكده كهسعده, وه ملهك
كلاهده كهسة. مقتة مهاهصهصه مله مقولك معجده 20
مكة. مضمصحده وهصه مكهق, ةقد كه مسلهوك كه إسد
مكة, ةقيك خضه مؤه مهة مله. مقولك معاهصصحه
مله قعصك مضمقحه مكة كهسعده مكتصه مهلولهمة
كه هلم مقولهصحه مكهعده هلم مله. وهم كهحهصه
هلم قعصك مضمقحه مكة كهسعده مكتصه مهلولهمة 25
هلم كعصك. معاهصصحه كعصة مكهق إسد مده. كهحهلم
إسد مكهتهم. مكفحة, معتحك إحهمه مسلمة, معتحدة
كهسعده بي مكه. كحهحهلم كهسصهم مكه حدهلم كهسلهم

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Had they been judged legally before judges, their places would have been known, and their names and their victories would also have been placed into their archival record. But since their martyrdom was neither written down nor placed in the recorded speeches[622] of the archives, the statement is made that there were not many martyrs who achieved martyrdom in the time of Julian, the Wicked One. As we have said, had they been judged legally, it would have been possible to reckon how many martyrs died in his time. The Abominable One's persecution was perverse: Without examination by the judges; without the retort of the interrogated ones, neither in the reports of the recorded speech, nor in the sentences which were handed out. But owing to the tyrant's negligence, the pagans in each province and city did to the servants of God whatever seemed good to them and pleasant to their desire.

After the victory of the blessed Maximus, that Cursed and Excommunicated One prepared himself[623] to enter Constantinople. Wanting to receive in their city words of praise worthy of the empire, he sent ahead of him letters of peace and reconciliation. Since the Roman Senate had not adjudged the acclamations of the empire to him because of his paganism, he could not yet be counted among the Roman emperors. Even though he acted like an emperor, he could not be listed in the written account of the Roman emperors until the time that he received the imperial acclamation in the Senate of Constantinople.

For this reason, the tyrant soothed[624] the citizens of Constantinople with his letters and calmed their thoughts from afar, in order to bring them to his will. When he approached and began to enter their city, the whole Senate went out and received him with honor. He also received them with joy and paid them honor before his troops. He conversed secretly[625] with them as with confidants, promising them great things. When he entered Constantinople, he threw presents to the crowds of the city and sowed words of peace and reconciliation in their ears. With his cunning persuasions[626]

622. See: مثلهمة *SL* 1441.
623. Cf. √صعد pe. *SL* 1002, mng. 18.
624. See: √حيد pa. *SL* 1512, mng. 1.
625. See: √ضن quadref. *SL* 1460, mng. 2.
626. Cf. حيثكم *SL* 1519.

هرکهنکی ندیاهر ایخ دلر ۷نمر دی مکیا لی عد. ۷حمیاهر
۷مسیمحم کهر. ۷نمر حیحیاهکی ۷مهاوایاهرد. مکیا عدم
۷مسلاهکیا مکیحیحهاهمحی ۷نمر حیهیاهکی ۷مسیم گیی
<دیاهمیا> {دیاهمی} هرهیاهکیا کهر ۷مهاهدیاهکی هرکیحیاهکی مکیا عد مکیا
5 ،مسکیحی ۷یمهیا ۷یاهیم ۷کهر دلر مکیاهکی ۷یاهیمکیا. ۷کیاهر هرحیا
.۷یاهمیا ،ی هرهیاهکی ندیاهر ایخ دلر. مکیاهکی هیمسلاهیا
۷کیاهیا. ۷یاهیاهیحی ۷یمهیا مکیحیا حیهیمیا مکیاهکی کی
۷یاهیا مکیا. ۷یاهیا مکیاهکیاهکی مکیا. مکیاهیاهیا مکیحیا هی
10 ۷یمهیا ایهیاهیا حیا. ۷یاهیاهیا ایهیاهکی مکیا. حیمسیاهیا ۷کیاهیاخ
،مسیحیحیا ۷یمهیا ۷یاهیم ۷یا ۷یا. ۷یمسیم کی میمیا ۷کیاهیا ۷کیاهیا
۷کیاهیا ۷یاهیا ۷یا ۷یا. ۷کیاهیا ۷یاهیاهیاهیاهیا ۷یا ۷یا. ۷یاهیاهیا
،مسیاهیا ۷یاهیا ۷یاهیا. ۷کیاهیاهیا میمیا ۷کیا ایهیا کی. ۷کیاهیا
۷کیاهیا ۷یاهیا ۷یاهیاهیاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا
15 ۷یاهیاهیا ۷یاهیا ۷یاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا.
۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا
۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا
۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا
20 ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا
۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا
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۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا
25 ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا
۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا
۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا ۷یاهیاهیا
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he received the imperial acclamations from them, sat on the throne of Constantinople, and was listed among the Roman emperors for one year and eight months. He did evil before the Lord, and walked in the ways of the wicked Maximian, turning aside from them neither to the right nor to the left. Had the Lord not shortened his time and curtailed his life span, scarcely a person of the Lord's people would have been left without apostasy or martyrdom. But the Lord of Hosts had pity on the humiliation of the Church and removed him early from imperial rule. His destruction was in the land of his enemies, after he had gathered by his hatred beautiful flowers to the crown of the Church.[627]

I would now like to pause from the narrative of the Impure One. The righteous conduct and fine actions of Jovian, his commander in chief, do not allow me to refrain from a narrative of him and to deny his praises, especially since it is impossible for me to completely relate[628] (by itself) his narrative which is interwoven in the narrative of the Impure One. (This includes) not only his (narrative), but also (those of) the other Perfect and True Ones who lived in his era, who mocked his paganism, opposed[629] his power, scorned[630] his torments and execrated him by their patient endurance. They gained the everlasting[631] Kingdom of Heaven, and indestructible[632] crowns through his paganism.[633] This was not only so in one province or in one city. The Upright Ones gained life for themselves, like wide meadows that are planted and are full of desirable blossoms and beautiful flowers. The whole path of the narrative of the Impure One was planted and full of the victories of the True Ones, praises of the Perfect Ones, and the astonishing struggle of people who were mighty in their religion. The servants of God execrated him in every province in which the madman stepped.

What can we say about those who were martyred in Antioch of Syria; or of those who received in it a name and a victory in the country of the Christians; or of the sound faith of the Edessenes; or of the strength and the athleticism of the Nisibenes; or of the painful struggle of those who were martyrs in Samaria,[634] people

627. This sentence is out of place in the Sy original.

628. Lit. to fill.

629. Cf. √2# عەب af. *SL* 1521, mng. 2.

630. Cf. √حصة af. *SL* 794, mng. 1.

631. Lit. which does not pass away.

632. Lit. that are not destroyed.

633. I.e. by their opposition to it.

634. Lit. the country of the Samaritans.

ضعیف کے حق میں۔ مدعاعلیہ سابق رجسٹر تھا۔ ثبوت یہ
ہے کہ مدعی۔ گواہ شہادت پیش کرے۔ مدعاعلیہ
مدعی کو حلف دے۔ اگر مدعی حلف نہ
کرے تو مدعاعلیہ کی ڈگری ہو۔ مدعی ڈگری
کرے۔ مدعاعلیہ کی جائداد کی قرقی ہو۔ مدعی
اپنا روپیہ وصول کرے۔ مدعاعلیہ کی جائداد
کی قرقی کے بعد مدعی کو اختیار ہے کہ
مدعاعلیہ کی جائداد کو بیچ کر اپنا روپیہ
وصول کرے۔ اگر

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who were pious[635] and esteemed, who assembled from various places and wisely came to be present in the Holy Land at the place of their Lord's Crucifixion also to taste the suffering of His crucifixion by the blood of their necks in the place where their Lord had been crucified? When they passed through Samaria in the honored garb of their monastic life,[636] the inhabitants of the villages and hamlets assembled against them with sticks, lances, and slings[637] and carried out a persecution against them.

When the servants of God saw that the struggle had moved quickly against them, they could not withstand their persecutors, but gave up their lives and died for the sake of their Lord's name, neither their names nor places of origin being known.

What can our discourse say about them except this: Certain persons were martyred. Not even their corpses could be found, for their assassins had concealed[638] them, and our coreligionists[639] did not discover where the precious bodies of the pious people had been swallowed up. The persecution was perverse. The persecution that had been meted out against our people in the time of Julian, the Wicked One, was neither a death sentence that proceeded openly from the tyrant, nor a punishment from him against those who acted brazenly against him. Through the tyrant's negligence to punish for the holy blood which was shed for no guilt, they tormented and tortured without an order the servants of God with various kinds of tortures, through which they died.[640] He[641] aroused persecution against us in all the provinces and gave the pagans the opportunity to reveal their hatreds against us and to accomplish their desire upon us. The Just One who saw our people's suffering and degradation, and the mockery and the defamation of His holy covenant, hastened to end the Impure One's life,[642] and gave salvation to his Church by his death.

When the madman thought that the empire was firmly established in his hands, and, therefore, that he had succeeded according to his will, the Lord roused a disturbing[643] thought within him and incited him to make war on the emperors of Persia so that justice would condemn[644] him through pagans like himself, and his destruction would take place in an empire that was not his own.

He summoned Jovian, his commander in chief, a man who had gained goodwill and favor

635. See: ܚܝܒܐ *SL* 4, mng. 3.
636. See: ܫܘܚܠܦܐ *SL* 4, mng. 2.
637. See: ܡܢܓܢ *SL* 1373.
638. Cf. √1# ܨܡܪ *SL* 607, mng. 1.
639. Lit. the members of our belief.
640. Lit. they received the end of their lives.
641. Text: You.
642. Lit. to take from life.
643. See: ܚܬܚܬܢܐ *SL* 717, mng. 1.
644. Cf. √ܚܨܦ pe. *SL* 794, mng. 3.

ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲓⲣⲱⲙⲉ ⲛⲓⲃⲉⲛ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁϥⲙⲟⲩ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁϥⲛⲁⲩ ⲛⲁⲓ ⲛⲉⲙ

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in the tyrant's eyes. The two often came to a secret understanding between them regarding the war and the conflict with Persia. The tyrant promised Jovian that he would make him chief for his entire life. He exalted and bolstered him before his nobles and magnates. As the ruler and the governor of the entire realm of his empire, he made him his successor, and presented gifts through him to the entire Roman army. He sent him ahead of him with a great army to travel, to stand firm[645] at the frontier and to take boats for the crossing of the Tigris River, which separated the territories.

Jovian did as he was commanded, and on the 7th of the month of Adar, of the year 674, of the Seleucid Era,[646] he stood firm on the frontier. The land of Nimrod[647] was terrified and trembled before him. The Lord was with Jovian, He cast His fear and terror over the emperors of Persia, and they were very afraid of him. He also loved and cherished God with all his heart, walked in His ways, kept His commandments, and did not stray from them either to the right or to the left. God rewarded him with bounty reserved for His good servants. He caused him to return in peace from the Land of the Chaldeans with all his armies. He wrought salvation through him for the oppressed Roman people. He released those who were incarcerated through the sinful iniquity of the wicked Julian from prison in the province of Assyria.[648]

This was not sufficient for the Abominable One, who increased the persecution against us in all of the provinces of his rule. The madman thought to start the persecution anew against the Christian people even in the country of Persia. Hardly had Shabur's sword rested and calmed down somewhat from the servants of God through the exhortation[649] of the letter of the late[650] Constantine, the faithful emperor and lover of Christ, that this Impious One, enemy of God and lover of the demons, was devising plans[651] to destroy the peace which Constantine had given to the churches in the Land of Persia.

In his madness, Julian sent a written message to Shabur: "Most of all, the zeal that prodded me to attack, fight you and to stir up war between the (two) empires is because your sword has rested and ceased (from shedding) the blood of the Nazarenes,"

645. See: √ܫܡܚ etpe. *SL* 1002, mng. 1.
646. I.e. 363 CE.
647. I.e. Persia.
648. Lit. land of the Arameans.
649. Cf. ܡܕܒܚܢܝܬܐ *SL* 742, mng. 2.
650. See: ܒܥܫܐ *SL* 914, mng. 3b.
651. Cf. √3# ܥܒܕ *SL* 1244, mng. 3.

ܟܬܒ ܠܗ ܥܕܬܐ ܒܬ ܩܕܡܝܐ ܕܐܒܗܝܢ. ܟܝܦ ܡܫܬܟ
ܟܬܒ. ܘܫܠܝܚ ܠܗ ܟܝܦ ܕ ܐܥܒܪ ܘܐܒܗ ܟܐܝܢ.
ܡܝܢ ܒܪ ܡܥܒܕ ܒܝܬ ܘ., ܡܝܢ ܟܝ ܠܐ ܡܫܬܟ
ܪܫܘܡ ܠܟ ܟܝܬܒ ܟܐܠ ܡܝܢ ܡܟܬ ,ܡܫܬܟ
ܟܬܒ ܠܗ ܟܝ ܕ ܐܥܒܪ ܘܐܒܗ ܟܐܝܢ. ܟܝܦ ܡܫܬܟ 5
ܟܬܒ ܠܗ ܒܬ ܩܕܡܝܐ ܕܐܒܗܝܢ. ܟܝܦ ܡܫܬܟ
ܟܬܒ ܒܝܬ ܒܝ ܟܝܦ ܒܝܢ ܒܠܒ ܡܫܬܟ ܟܬܒ ܒܝܢ
ܟܬܒ ܠܗ ܒܬ ܩܕܡܝܐ. ܠ ܒܝܒܗ ܟܬܒ ܘܫܠܝܚ ܒܟ ❖
ܟܬܒ ܒܝܬ ܒܝ ܟܝܦ ܒܝܢ ܒܠܒ ܡܫܬܟ ܟܬܒ ܒܝܢ
.ܟܬܒ ܟܬܒ ܟ ܒܝ ܟܝ ܒܠ ܒܝ ܟܬܒ ܒ ܒܝ ܟ
ܟ ܒܝܒ ܡܟ ܒܟ ܟ ܒܝ ܟ. ܟ ܒ ܟ ܟ ܒ 10
ܡܒܠ ܒܝ. ❖ ,ܡܟ ܒ ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ
ܟ ,ܡܟ ܒ ܟ ܒ. ❖ ,ܡܟ ܒ ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ
ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ
.ܟ ❖ ,ܡܟ ܒ ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ
ܟ ❖ ,ܡܟ ܒ ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ 15
ܟ ❖ ,ܡܟ ܒ ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ ❖ ,ܡܟ ܒ ܟ ܒ

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"the enemies of my empire."
When Shabur read the Accursed One's letters, he despised him and mocked him. He did not consent to deal with him even on the subject of the letters. But when he learnt about Jovian who was stationed on the frontier, he sent Arimihr,[652], the great *mobed*, to him. He sent through him the following (message):
"It is, therefore, because I have learnt of your wisdom, your clear knowledge, and your understanding which relies on necessary things, that we also have been willing to reduce our great power to moderate our vehemence, to show you our kindness, to comfort you by our letters, and to inform you of those things which are useful to both sides. Had your lord prospered[653] and maintained a true administration, then even this matter would not have escaped our notice.[654] Propriety would have justified him in receiving our imperial letters as Caesar. But since for some time the empire has been estranged, and has been destroying his power from above, even though it be hidden from him, decency has compelled us to write to you, as a man for whom the Roman Empire has previously been destined from above. Though you are still insignificant in your own sight, seeing that you are not versed in future events, in our estimation, you have long been a great man. As it appeared[655] to us in the magical revelation that you had never at all lied {in its revelation} regarding such matters on which they relied, for the teaching of this knowledge is not from the earth, that one may doubt its revelation. Its teaching is from on high, and it was given with its sacrifices and mercy to the House of Nimrod. When he received the crown with this revelation from heaven by this heavenly wisdom which the God of heaven has deemed fitting for Our Majesty, I knew by it those things that would happen to us in the future before they were disclosed.[656] What you will do in our land has been revealed to us, and what will happen to you in our country has been explained to us. Before the state of war was established, and the war between the empires had not been announced by a drum,[657] we anticipated[658] the entire order and the manner of your warfare by means of the course of the stars of the astronomical sphere. We dare not resist[659] or harden ourselves against those things which are promised from above, until they are completed and finished in their due time. The lots from our countries have fallen before the Lord of Wars."

652. Old Persian *Ariya-miθra*. See: Schmitt 1976.
653. See: √جےنہ *SL* 594, mng. b.
654. Cf. √ملحو pe. *SL* 541, mng. 7a.
655. Cf. √2# حمم etpa. *SL* 120, mng. 2.
656. See: √ܫܡܫ etpa. *SL* 312.
657. See: √ܨܥܪ etpe. *SL* 950, mng. 6.
658. See: √ܡܚܠ af. *SL* 1312, mng. 5.
659. Cf. √2# ܡܙ etpe. *SL* 1407.

ܟܝܢܐ ܡܐܬ ܠܗ ܐܚܪ ܒܪ ܡܝܬ ܘܐܬܒܥ ܫܒܚܠܗ ܫܒܚܠܗ ܕܐܠܗܐ.
ܟܬܒ ܠܗ ܟܠ. ܠܐ ܬܕܥ ܟܝܦܐ ܟܠܐ. ܟܕ ܠܡܢܐ ܡܠܐ
ܟܝܢܐ ܠܟ ܒܡܫܟܢܐ ܘܫܬܩܕ ܠܟ ܟܠ ܕ ܟܠܐ. ܡܫܬܝܢ
ܝܡܢܝܢ ܠܐ ܢܥܒܕ. ܟܝ ܟܦܝܢ ܐܡܪܝܢ ܡܐܢ ܐܢ 5
ܐܡܪ ܠܢ ܡܢ ܠܐ ܢܕܥ. ܢܫܬܩ ܠܟ ܡܟܬܒ ܫܢܐ ܠܟ
ܟܬܒ ܐ ܠܐ ܟܐ ܠܐ ܢܕܥ. ܢܫܬܩ ܠܟ ܡܟܬܒ ܫܢܐ ܠܟ
ܫܡܐ ܕܡܫܝ ܒܫܡܝܐ ܘܒܐܪܥܐ ܒܫܡ ܟܠ ܫܡ ܕܐܠܗܐ ܫܒܚ
ܫܥܐ ܠܟ ܡܟܬܒ ܟܬܒ ܟܬܒ ܠܟ ܟܠ ܫܡ ܕܐܠܗܐ ܫܒܚ
ܢܕܥ ܡܐ ܐ ܠܐ ܢܕܥ ܡܐ ܟܐ. ܢܫܬܩ ܠܟ ܡܟܬܒ ܫܢܐ ܠܟ 10
ܟܐ ܡܐ. ܐܡܪ ܫܡ ܟܬܒ ܟܬܒ ܠܟ ܟܠ ܫܡ ܕܐܠܗܐ ܫܒܚ
ܟ ܫܠܐ ܢܕ ܢܐ ܐ ܟ ܟܬܒ ܟܬܒ ܠܟ ܟܠ ܫܡ ܕܐܠܗܐ ܫܒܚ
ܟܬܒ ܐ ܠܐ ܟܐ ܠܐ ܢܕܥ. ܢܫܬܩ ܠܟ ܡܟܬܒ ܫܢܐ ܠܟ
ܫܡ. ܟܠ ܟ ܟܬܒ ܟܬܒ ܠܟ ܟܠ ܫܡ ܕܐܠܗܐ ܫܒܚ
ܟܬܒ ܐ ܠܐ ܟܐ ܠܐ ܢܕܥ. ܢܫܬܩ ܠܟ ܡܟܬܒ ܫܢܐ ܠܟ 15
ܫܡ ܕܐ ܟ ܟܬܒ ܟܬܒ ܠܟ ܟܠ ܫܡ ܕܐܠܗܐ ܫܒܚ
ܫܡ ܕ ܟ. ܫܡ ܟ ܟܬܒ ܟܬܒ ܠܟ ܟܠ ܫܡ ܕܐܠܗܐ ܫܒܚ
ܟ ܫ ܟ ܟ ܟ

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"The lot has fallen[660] to your land, that it shall overpower our land for ten weeks of days.[661] When the seventy[662] days of your victory are completed, your land will be subjugated[663] to tribute, and you will be made subservient to our country for seventy years,[664] a year for a day.[665] Until the days which have been decreed on our land are completed, we cannot make war or even desire (to make) war against you. But if you choose well,[666] place good recompenses for yourselves upon our land in the time of your victory and utilize[667] kindly the inhabitants of our country. When the time of your victory ends, destruction will remain for you, and your powerful pride will be brought low in a land which is not yours. You will have the temerity[668] to ask for a pardon, and there will rightfully be mercy for you. This is truly justice: 'What a man sows he shall reap' [Gal 6:7]; 'What a man lends shall be repaid' [cf. Prov 19:17]; 'With the measure that one has measured, it shall be measured out to him' [cf. Mt 7:2]."

"Behold, I have informed you all of these things before they have taken place, so that when it comes to pass, employ such measures as can be of help to you."

When the *mobed*, Arimihr, came to Jovian's camp and gave him Shabur's letters, he read (them) and saw that they were full of peace. He received him with great honor, gave him a prominent tent for his lodging, a domestic for his service, and payment for the expenses of his (own) table and for those who were with him.[669] Jovian looked prudently on the matter. He understood that it was improper[670] to deal with the matter of the letters that he had received without Caesar's command. Jovian thought that he might dismiss Arimihr from him with words. Furthermore, if it were possible by means of questions and clever astuteness, he would be able to deceive him[671] and learn the notions of his knowledge, the secret of their empire, and the plan which the emperors of Persia had conceived regarding the war between the empires. He secretly sent (a message) to invite Arimihr to him and decided to receive him in a friendly manner. They conversed confidentially with each other for a long time. Jovian implanted[672] words of peace and affection into the *mobed*'s ears, saying: "I have desired[673] to reveal to you what copious love and perfect consideration"

660. Lit. the lot has gone up. Cf. √ܣܠܩ pe. *SL* 1014, mng. 9.
661. I.e. 70 days.
662. For: ܫܬܩܕܝ read: ܫܬܝܢ.
663. See: √ܡܨܥ etpe. *SL* 598, mng. 1a.
664. Lit. ten weeks of years.
665. Text: a day for a year.
666. Lit. if you have a beautiful will before your eyes.
667. Cf. √ܛܒܥ etpe. *SL* 500, mng. 1.a.1.
668. Lit. face.
669. I.e. for all the food they consumed.
670. Lit. propriety did not command.
671. Cf. √ܚܕܐ pe. *SL* 242, mng. 7.
672. Lit. sowed.
673. Cf. √ܐܡܪ pe. *SL* 1431, mng. 2c.

ܟܬܒܐ. ܚܢܢ ܠܟ ܡܫܝܚܐ ܐܠܗܢ ܕܟܠ ܡܐ ܒܫܠܡܐ
ܟܬܒܐ. ܐܫܬܡܗܕܢ ܒܡܝܐ ܟܬܒ ܠܟܢ ܟܬܒ. ܐܡܪ ܐܡܪܝܢ
ܟܬܒܐ. ܚܢܢ ܠܟ ܕܐܬܒܥܝܢ ܡܫܝܚܐ ܐܠܗܢ ܕܟܠ ܡܐ
ܐܡܪܝܢ ܠܡܫܝܚܐ ܟܬܒ ܒܝ ܫܠܡ. ܐܡܪ ܠܗ ܟܬܒ. ܐܡܪ ܢܒܝ
ܠܡܫܝܚ ܐܠܗܢ ܕܟܠ ܡܐ ܒܫܠܡܐ. ܐܡܪ ܠܗ ܟܬܒ. ܐܡܪ ܢܒܝ 5
ܒܪ ܐܢܫ ܟܬܒ ܒ ܠܟ ܒܪ ܐܢܫ. ܐܡܪ ܠܗ ܟܬܒ. ܐܡܪ ܢܒܝ
ܐܫܬܡܗܕ ܟܬ ܒ ܠܟ ܒܪ ܐܢܫ. ܐܡܪ ܠܗ ܟܬܒ. ܐܡܪ ܢܒܝ
ܫܡܥ {ܐ}ܠܗܝ ܟܬ ܒ ܐܡܪ ܐ, ܡܫܝܚ ܠ ܟܬܒ ܫܡܥ
ܫܡܥ ܠܡܫܝܚ ܟܬ ܒ: ܐܡܪ ܠܗ ܟܬܒ. ܐܡܪ ܢܒܝ
ܠܡܫܝܚ ܐܠܗ ܠ ܟܬ ܒ. ܐܡܪ ܠܗ ܟܬܒ. ܐܡܪ ܢܒܝ 10
ܐܠ, ܘ ܐܠܗ ܟ. ܟܬ ܒ ܠ ܟܬ ܒ. ܐܡܪ ܠܗ ܟܬܒ. ܐܡܪ ܢܒܝ
ܐܠ ܟ ܐ ܟ ܒ ܐ ܟ ܒ ܐ ܟ ܒ

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"I have for you. From the time that I received you, I have never wanted you to be completely out of my sight,[674] for my mind was very much attached to your dear love. No one can possibly have enough of an attachment to one who loves him. True love is never satisfied. What then should we do to ensure that our mutual love should excite[675] and arouse[676] us to be bound by the constant sight of each other?"

"But the power above us forces us to apply ourselves to these affairs that are placed before us, lest by neglecting them we will incur personal damages and loss for ourselves. It seems expedient, for a distinguished person to always have the power which is above him fixed before his sight to take care of the business for which he has been sent, and to speedily carry out the task for the one who has sent him, in order to have the opportunity of handling the matter wisely, the more so, when the possibility of war is very imminent.[677] Therefore, let your love remain with us as a pledge,[678] and let the remembrance of our love go into your heart. Look[679] upon our people positively and assist in[680] our victory, so that the Roman Empire will obtain fame and glory through you. When you do these things, you will be named Our Majesty's son."

Those and many others like them were Jovian's words to the *mobed* who had been sent to him.

Since Arimihr was a clever man, he also recognized Jovian's cunning, and he knew that he wished to deceive[681] him by his words. He did not yield to his clever enticements, but averted from discussing them to attend to the matter of the letters which he had brought to him.[682] He urged him, saying: "If you wish, deal with the matter of the letters of the King of Kings, even as to your equal. But if it is objectionable in your sight, since he has abased you, return his letters to him. Behold, he has been honored and esteemed in your sight in return for your having obtained grace and favor in his sight."

Jovian did not become angry at his words, nor did he answer him harshly. Rather, he answered him gently and affably, saying: "My brother, do you have such an idea about me."

674. Lit. I wanted, if possible, that your sight should not completely disappear from before my eyes.
675. See: √ܒܗܒܗ quad. *SL* 503, mng. 1.
676. See: √ܟܠܡ pa. *SL* 160.
677. Lit. when war is swift and the fight quickens.
678. See: ܫܟܝܢܐ *SL* 345.
679. Lit. let your eyes be.
680. Lit. give a hand to.
681. Cf. √ܚܕܐ pe. *SL* 243, mng. 7.
682. Lit. which had come to him.

ملا: مے کہی دل ہوئے ہی تیں۔ ہاتھوں ہاتھ ہے۔ بہتر ہے تو
ہاتھوں ہیں جاتے۔ بند کرو ہے جیل ہاتھ ہوئے ہیں ہاتھ
ہتھیلیوں ہوئے ہے ہیں جھوٹ۔ ہاتھیوں بھوٹے ہیں
تو ہوئے۔ ہمچھوٹوں ہاتھی ہوجھوں ہیں ہے۔ تو ہیں
5 ہوئیں: ہے ملجوئے ہوئیں ہوتے ہیں جوئے جاتے ہیں
ہے ہوئے ہے ملاتے ہیں۔ جو ملا ہاتھیں ہوئیں
ہمچھوٹیں ہے ہوئیں۔ ہاتھ جوئے ملیں ہاتھ کے جوئیں
ہاتھ ہیں تو ہوئیں۔ جوئیں ہے ہاتھ ہیں ہوئیں ہوئے
ہوئیں، ہوئے ہیں جاتے ہیں ہوئیں: ہوئے {ہ} ہیں تو ہیں ہوئے،
10 ہوئیں، ہیں ہیں ہاتھوں ملا جوئیں۔ ہیں ملا ہاتھ
ہاتھ تو ہوئیں ہیں۔ ہیاتھوں ہوئے ہیں ملا۔ ہاتھ
جوئیں ہوئے جوئے ملا، ہوئیں۔ تو ہاتھ۔ ہیاتھ ہوئیں
ہیں ہوئیں ہاتھوں ہوئیں ملا ہوئیں۔ ہوئیں
15 ہاتھوں ہاتھوں ہوئے ہیں جوئیں۔ ہاتھوں ہیں
.... ہاتھیں ہاتھوں ہاتھ ملا ہیں۔ ہوئیں
ہیں۔ ہاتھ ہاتھیں ہے تو ہوئیں، ہوئیں، ہاتھ ہیں
.ہوئیں ہیں ہاتھ ہے ملا ہیں ہاتھیں۔ ہیں ہوئیں ہاتھیں
ہوئیں ہیں ملا ہوئیں ہاتھوں ہیں ہاتھ
20 ہوئیں ہیں۔ ہاتھ تیں ہوئے ہیں ہاتھیں ہیں۔ ہے تو، ہوئیں
ہے۔ تو، ہاتھ ہاتھ ہے ہوئیں ہیں۔ ہاتھ ہوئیں
ہاتھ ہیں ہوئے۔ ہیں تو ہیں ہوئے ہاتھ۔ ہاتھ ہو تو ہاتھ ہوئیں
ہے ہوئے ہاتھ۔ ہوئیں ہاتھ ہاتھوں ہوئیں ہیں ہوئیں
ہے، ہوئے ہاتھ۔ ہوئیں ہاتھ ہاتھوں ہوئیں ہیں ہوئیں
25 ہوئیں ہاتھ ہیں ہوئے، ہاتھ ہوئیں۔ ہوئیں ہاتھیں ہاتھ
ہوئے، ہیں ہاتھ۔، ہوئیں ہاتھیں ہے تو ہوئیں۔، ہوئیں
ہوئے ہو ہوئیں ہاتھوں ہاتھوں ہاتھ ہیں۔ ہاتھوں ہوئے ہو
ہوئے ہیں ہوئے ہاتھوں ہاتھ ہیں ہوئے۔ ہاتھ ہو

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"I would neither rob Caesar of what is his due, nor deprive income that is owed to your lord. Behold, you are a wise man, examine what is necessary and judge the truth. I have received your lord's letters, and I learnt from them what his wish is. Without Caesar's command, it is improper to write him a reply concerning what he has sent me. It behooves us to know ourselves, that we are the subjects and not the rulers of their will. Our governmental rules do not authorize us to act either upon our own authority, or to be inflamed with wrath for vengeance, or to give a promise for forgiveness. But we shall aid as much as we can, so that your lord's desire will be accomplished. We shall carefully implore Caesar to give proper counsels concerning your country's inhabitants, so that the Roman sword should not overpower them. It is sufficient for them that their property be taken as spoil. Nevertheless, my dear one, I inform you, that your lord has imposed evil intentions against our land. Without war and without conflict, he has ravaged the frontiers of our empire many times, and he has shed much blood in our realm. It is sufficient now to be remembered in your sight what I have told you. If our sword desists from the inhabitants of your land by any action of ours, our thanks are due[683] to you. Our mutual love has done this."

Arimihr, the *mobed*, was astonished by Jovian's beautiful words, and he greatly marveled at the patience of his wisdom: "How was it that he was not angry at the harsh words which he had made him hear?" He praised and glorified his understanding, saying: "The Roman Empire is indeed blessed! What a general it has! Much blessedness will be given to it on the day that it will be adorned with your name, and you will aggrandize it. I also will rejoice in you at that hour and say to you: Acquire your sovereign crown in victory."

Jovian laughed, saying: "Oh, that I could produce an advantage to myself by this happening, and be capable by my own means of bringing about peace between these two strong empires. This would have sufficed me!"

Jovian gained Arimihr's favor and love from this utterance.

683. Lit. we confer.

ܗܘ ܕܥܒܕ ܐܢܫ ܠܐ ܡܬܝ. ܡܫܠ ܗܘ ܕܐܡܪ ܠܐ ܐܬܝ ܡܢ ܡܬܝ
ܘ ܟܝ. ܡܟܝܪ ܒܪ ܒܝܬ ܐܡ. ܡܪ ܒܠܝ ܒܝܬ ܫܡܗܝ
ܒܗܠ ܡܫܝܚ. ܒܠܚ ܒܝܬ ܡܒܬܝ. ܡܪܥܐ ܕܐ ܡܫܠ
ܬܠܬ: ܠ ܫܥܐ ܠܡܪ ܡܫܝܚ ܡ ܬܡܗܝܢ. ܫܒ ܟ ܐܡܪ
ܗܘ ܕܥܒܕ ܐܢܫ ܠ ܡܬܝ. ܡܫܠ ܗܘ ܕܐܡܪ ܠ ܐܬܝ ܡܢ 5
ܒܪ ܐܡܗܝܢ ܡ ܫܡ ܟ ܠ ܫܠܚ ܡܠ. ܫ ܡܪܕܦ
ܕܐ ܒܝܬ ܡܠ ܡ ܒܝ ܡ ܠ ܐܡ. ܡ ܠ ܫܠ
ܗ ܒ ܡ ܠ ܡ ܠ ܡ ܠ

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He loved him as himself, confided in him,[684] and revealed to him all the secret(s) of the Persian Empire, [viz.] that Shabur had sent gifts and presents to distant lands to call and summon foreign troops to help in his war. He urged Jovian to hasten[685] the war quickly, and to prepare the conflict before the war and the campaign of the Assyrians could overpower[686] them. He urged him, saying: "I have revealed the truth to you as it is. Shabur has sent for, called, and summoned aid in the war from a multitude of armies of barbarians from distant and remote lands. (Since) they have not yet made a move to leave their land, you still have a favorable chance. Time has given you the opportunity for victory. Be cunning in your action, strengthen yourselves, overpower, and overwhelm the land of Nimrod. Seize[687] the spoil of our land, but grant[688] life to the souls of its inhabitants. As for me, I will make a true pact with you, and by oath, I will secretly give you as much aid as I can for the Roman victory. Furthermore, if the intention which you desired will be accomplished, I will be able to make a victory through you which generations after us will admire."

Jovian was in agreement with the *mobed*'s wish. The two entered into a covenant of oaths, that they would carry out each other's wish as much as they could. Jovian made a great banquet for Arimihr and those who were with him. They ate and drank together and rejoiced. Additionally, on the following day, when the *mobed* set out to go to his land, Jovian gave him munificent presents and gifts.[689] They embraced, kissed one another, and he sent him to his land in peace.

Jovian wrote to inform Julian of the pretexts of those things that Shabur had written to him, and what the *mobed* had said to him in order to make him aware[690] concerning the matter of his war, and so that he would cease somewhat from the madness of his idol worship to which he held. He wrote disturbing[691] words which terrified him, so that he would not be delayed or hindered at all by the bad announcement that had been read to him to travel to the lands of the Chaldeans to make a reckoning for the evil deeds that he had done.

684. Lit. he entrusted him his heart.
685. See: √ܫܚܐ pe. *SL* 1642, mng. 1a.
686. Lit. strong and mighty.
687. See: √ܚܕܪ af. *SL* 1070, mng. 3.
688. Cf. √ܚܝܐ pa. *SL* 366, mng. 6.
689. Cf. ܥܓܝܢܟ *SL* 1587, mng. 2b.
690. Lit. to tie him.
691. Cf. ܡܬܬܚܬܢܟ *SL* 717.

ملحا ه. حمل متحمه. معهد ملم متحمه امتمانه، معتحت
ملحمتحمه ملهد امحه امعده. وهمه ملمحلحه ملا ملح مل
.معمانه ململ ملهحه ملله حمنه مهنه. ممسه ملمنامل
لمهنه. ملهه لحلح حمحملنه. فمسحمل مل مهم لمحمحه
.امنامه: معمانه مهنه ه حمسه لمحه حمنه ملحه ممانه 5
؛معمانه ملم ملهه لم ملمه. امحم حد مل مهم حمحه
ملمنامل مح ملهحنه ملمحلسه ملمح حمه امحمه. ملم ملحح
.معمانه ململ ه حمنامه حمنه مهنه امحمه: ملمحنحه ممسه
ه حمل ملم حد ملم ه حمنامل مح لمحمل مححنامل مل لمحمحه
.ه حمهنحمهم محمحملم. ملمحنحل ملمم ملهه ه حمل حمنه: ملحه 10
.ه حمنه مهنل حمحه. ممنحنه مهنحم لحه نمحمنامه ملمسامه
مححه ملم لمحمه مم ملمه. مملححنه ملمحمل ملهه حمنه
ملحمه. ملمحنحمحه ملهمحه مل ملم حمنه: ملهمه ممحه
.ممحمحمنه ملمحنحل. ملمسحمحه ملمم لامم ملمسح ملم م حمنه
ححمه: ل ملم. ملمحنحامه ملمحنهم مهمحل ملحه حمنه ه حمه 15
ممسحمه نمحنه حمه ملهه مس ه حمنامنه. ملهه مح ملمحمه
ملمحه ملمحنحمه ممحمحه ه حمنامم ملحه. ملمحنحه مسح مح
ملمنامم ممسحمه ححمه. ملمهنه ملهه ح ه حمحمه ملمسح م حمنه
ملهه ححل مهمحه مهحمه. ممحمه نمحمل امحمنامل ملمحنا
ملمحنه ,ممحمنه ممم حد. ملممه نمحه مح حمحمه. ممممحمنامه 20
ملمحنحمه ملمحنحمه ممسحمه مل حمه. مهنامل لامه
ملمنامم مهنمه. ملمهنه ممحمه ممحمه. ملمحنحمه ملمحم
ممنامل نمنامل مححمه حنحه مح ممسحمه .... مهنامل
مح مل امحملنامه نمنامه: امحمه مح مل حمحملنامه نمنامه 25
نمنه ملمنه. ممحمه ملهه مسمح ,ممهمنامه ملمم. ملمحنحه
ملمهنحمه امح ملحه. مل ممم ملسمه ملمنامحمه مممنمه مح
مح ملحملنه مم ملممنه مل ملمه ملحمم. حمحه مل نمنامحمه
ممممه ملمحه ممم حمحه ممسه. مل ,امنامه ملمحه ملهه

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When the tyrant had read the letters that his commander in chief had sent to him and learnt from them what care and eagerness Shabur had displayed to assemble a great army to aid him in his war, Julian was very afraid.[692] He put aside all other concerns and began to attend and be concerned about his war. He summoned Aatis, his kinsman and relative, and handed the management of the city over to him. He prepared himself with a great army to travel to the eastern provinces. He sent letters to Antioch of Syria, to Arsacius, Jovian's deputy,[693] to prepare provisions and all things necessary and make requisitions for the forces that were with him.

When the chief priests dwelling in Tiberias heard that Julian was setting out to travel to Syria, they rejoiced greatly and were in high spirits. They deliberated among themselves in what way they might flatter[694] the Impure One and took counsel with one another. They gave gold to skillful artisans and had a crown which was suitable for his pagan worship fabricated for the tyrant. The seven idols to whom the madman rendered most adoration were engraved on the crown that they had fabricated for the madman. They took a letter of thanksgiving from their compatriots and a gift from the best of their land. Clad in white garments and sounding a trumpet,[695] they went out to greet the madman like those in Tarsus of Cilicia. They rendered praise to him as a god.

The Cursed One, however, did not pay any attention to all of this adulation. Rather, when he learnt that they were Jews,[696] he turned his countenance away from them in rage. He expelled them from his presence until he had investigated whether they were in agreement with his paganism. Since he knew that they falsely worshipped one God. With sorrowful[697] faces, and bowed heads, they departed from him in great distress.

The Jews who inhabited the same city received them where they lived and gave them lodging. They argued with them severely, saying: "For what (reason) did you need this? It will arouse from now on persecution or rejection against all our people. The dispute regarding idol worship was dormant and had ceased from us,"

692. Lit. got into a great fright. See: ܫܕܝܚܘܬܐ *SL* 1442.
693. Cf. ܫܠܝܚܐ ܕܝܘܝܢ *SL* 913.
694. Cf. √ܥܓܢ etpa. *SL* 1592, mng. 2.
695. See: √ܢܓܢ pe. *SL* 928, mng. 2.
696. Lit. circumcised ones.
697. Cf. ܫܡܓܢܐ *SL* 631, mng. 3.

ما ززهدیا مهاج ہ مزوا مزه دد .... ما ےزحصا مهقح
هنہ مهدهب کمه مهدلهاج مدیدا همحه هلهه: سلب دا که
مزه .نهمزحصا ملها مهیاج ملب یدیا :زحصا ما
,زعه .همحدا مزا مدح مزعه .مهاجاج مهدحمزه هسلهه
.محزمهه مسمه هیلهها مزهه .معهزا ف ےمحلهه مزحا 5
ملسه زهحاهه دهه .مهدحدا مهدزحدا ,معزاهک لحل ہه
مهاج ہ مدح زاهعها .مسدحدا مهدزهاهها هسحا .ہهیاج
تهلها .همسحصها معحصه زاب عهمز هنا :مزهصه مزحلهها
دد .محمح هنیا مهدلسا :ےمحلهه سعصدا ملهه ملهه
هسحا همسلهه تاهلهها همزحاج ےهحدا مزهه ےدا ےحمج 10
ےهمسحدا دهه داهه .مهدا مهدهه ملحلهاه .مزهصا
.مےحصحا ما ےهزهعها مزحدا .ےهمسحه دهه ےحمعلهحه
.مےحصحا مزهزهاها مےحا دحسه :مه که مه مےلح دحصه
,معزحهاه مےحمج .مهلهصسا ہسلدا مےلاح مزهزاج ما هلعهه
مےلاح ,معلح دهه ےهعلح :هدهه زاهج هنیا ےهسا مزعصا 15
ےهمحمح ہد که مهدزهاها مےهلح دحصه .مزعصا ما هلعهه
مزعصا ,معلحه هلعهه .ےهمحنیدا شحلح که مےحزهاهه
ہهدهه مزهه ےعصحا حد .مزعلهصا هوهزاج ےهمهلحمدا
ہا دهه .. مزسلدا هلاه مهدزهاه ما ےهزاحه :مزهصعصه
مزهاج ہ چاه حد مےلاه ےهمهلهزهعصا ےهزهاه که .مےهزه 20
ہهده که ےهلاه مزعه .مهلحمحت ےهمحه ,معچاه مهههه .ےهلاه
ہاج مزهه چدد .مهلهصسا ےحمعلا ےه ےهسا مےچه حد ,معهچاه
مهلحمح ,معلحه ده ےهعهه .ہهمےلها ہسلاه مسلاه ہسلدا
ہا مےلاهه ےهمعدا ےحلهه ےهمچاه ےزلهلحمح حد .مهلهصسا
حسهه ےهمهلها ےلاه هلحه .مهہسلحمح چه دهه ےلهحدا 25
لها مےحلدا .ہهمعصه ےهمحمح دهه ہسلدا .مزعصه ہهد ےهسا
حد ہاحه مزهچه اه مےهمزدا ہحدا :مزهه ےحا ہهه مےلاحلهه
.مزلهچه ہسلهها مهلحح ےحه مےلعهه ہاج ہهه مےحدا .ےحمح هلح

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but by your actions[698] you have awakened it over our entire race. The emperor has now given up concern over the Nazarenes, and his concern will fall upon the Jews.[699] Oh, leaders of Israel, what can we say to you? If it turns out that this pagan will force you to worship idols, the entire Jewish People[700] will follow you, and you will be the reason for a stumbling block for the whole House of Israel. Know and see now what you are doing."

The chief priests said to them: "We possess zeal for our Temple which lies in ruins, for our city which is waste, and for our people which is dispersed and scattered. It has provoked us to do this to help the whole community. If it turns out to be harmful to us, it is improper for you to judge us, because we neither know what the secrets are, nor are future matters revealed to us. Refrain now from this and pray to God to open a door to our petition, so that our thought may be accomplished.[701] If we have to carry out the emperor's will by pretenses,[702] this did not begin with us, but it also occurred in the time of our ancestors, out of fear of the heathen kings who arose in Israel. When our ancestors worshipped the true God, they also sacrificed to idols and offered libations by pretenses."

"Also, when the fervor of the wives of the renowned Solomon - the 'sea of wisdom', the one who built the Temple to the Lord's name and to whom the Lord appeared twice in a vision - overcame him, and their intense love vanquished and defeated him, he worshipped his God in a true fashion, but pretended to do his wives' will, sacrificed, and placed incense on the altars of their gods."

"What, then, do we need many testimonies from scripture? Even Jacob, our father, head of the tribes of Israel, burnt the idols that were present in the camp of his sons under the terebinth. If those ancestors and chiefs of the tribes were neither blamed for this, nor were they considered as sinners, (then) if, when we, the unworthy ones, are forced to sacrifice, what does it matter? *Adonai* sees what is in the hearts [cf. Pr 17:3; etc.]. This has come about because of the zeal for our ruined Temple. My children, let us leave to its due time"

698. Lit. hands.

699. Lit. the congregation of Jacob.

700. Lit. the circumcised ones.

701. Cf. √ܨܠܚ pe. *SL* 1014, mng. 11a.

702. See: ܥܠܬܐ *SL* 1497, mng. 3.

ﺑﺮﻙ ﻣﺠﻪ. ﺣﻤﻮﻟﻚ ﻣﻠﻚ ﻟﻚ ﺳﻮﻫﺎﻧﻚ ﻣﺤﻨﺘﻜﻚ ﻣﻮﻫﻮﻩ
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ﻫﻮﻩ. ﻫﻮﻩ ﻣﻜﻮﻩ ﻫﻮﻩ ﻣﻮﻩ. ﻧﻜﻮ ﻣﻮﻩ. ﻫﻮﻫﻮﻩ
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"and do the emperor's will and obey his command. Perhaps by means of our request to him, he will build and renew for us our ruined Temple, and repopulate the ruins and wastes of our city."

By these empty[703] and futile[704] words, the wretched priests silenced the cry of their compatriots from them.

After[705] these words, Julian wished to test the Jews,[706] regarding the foods[707] of the Gentiles, to see if they would agree to his pagan view. He summoned his steward, Eucarpis, and said to him: "Go (and) prepare a meal for the Jews[708] where they are staying. Place before them in your presence something to eat and to drink of all the foods which their Law declared unclean[709] for them."

The man did according to his lord's word and prepared the meal for the Jews. He prepared and put before them those foods which the Lord had commanded through Moses neither to eat, nor to make use of them at all. The vile priests, the teachers of the Law, scorned[710] the observances[711] of the Law, ate and drank, and did not refuse[712] the Impure One's will.

When Julian learnt that the Jews[713] had partaken of the foods of the Gentiles and had transgressed the tradition of their elders, he additionally required them to take part in the worship of the demons and the worship of the idols. He called Eucarpis again and said to him: "Go, then, and examine for me the view of these foul fellows, if they agree with our wish and sacrifice to the gods which Our Majesty worships. Answer me quickly."

Eucarpis did as he was commanded and went again a second time to the chief priests of the Jews. He spoke to them by pretenses, saying: "Jewish men, friends of our empire, have courage[714] for me! You have, indeed, found grace and mercy in the emperor's sight in that you have agreed to our will and have partaken of the foods. You lack one thing, and when you have fulfilled it, you will become cherished sons of Our Majesty."

The chief priests said to him: "In order to find mercy in the eyes of Your Majesty's sight, we shall do all that Your Fearful Rule has commanded us."

Eucarpis said: "Oh, Jewish men, our one statement to you is this: 'If you worship the gods which Our Majesty worships,"

703. See: ܢܒܙܐ *SL* 486, mng. 5.
704. See: ܦܝܦܝܛܐ *SL* 1178, mng. 2.
705. Read: ‹ܒܬܪ ܗܕܐ› ܥܡ.
706. Lit. the circumcised ones.
707. See: ܡܐܟܠܐ pl. *SL* 701, mng. 2.
708. Sy: ܝܗܘܕܝܐ. See: *SL* 1066.
709. See: √ܛܡܐ pa. *SL* 974, mng. 3
710. Cf. √1# ܫܩܠ af. *SL* 1522, mng. 3b.
711. Cf. ܡܬܩܢܢܐ *SL* 911, mng. 2.
712. Cf. √2# ܨܒܐ etpe. *SL* 490, mng. 4.
713. Lit. the circumcised ones.
714. Cf. ܚܝܠܐ *SL* 1669.

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"you will receive all that you ask for, and all that you request will be given to you. You will be called Our Majesty's sons, and you will have every beautiful thing from us.'"

The chief priests said to them: "Hear the truth from your servants. While we were still in our lands, we were informed what Your Majesty's will was. Had we not imposed an oath[715] upon ourselves to be obedient to your will, we would not at all have had the audacity to show ourselves before Your Majesty's exalted rule. Now, Our Majesty's confidant, please bring our request before the emperor so that he may rejoice in us, that our feeble presents[716] may be mercifully received, and that the crown which our wretched congregation has thought fit for Your Majesty, may, by your grace, be considered worthy of your divine head."

Eucarpis brought the words of their request before the emperor, and he rejoiced greatly at their insane words. He thought to himself how to paganize[717] them before the crowds of the city. They would sacrifice to the idols and publicly burn perfumes and incense on their altars before everyone.

Julian commanded that a suitable dais should be prepared for him on the morrow in the midst of the city beside the altar that had been built for his idols. The madman alighted and sat upon the dais. The whole city was assembled there in its entirety.[718] Not a few groups from other cities of the surrounding area were also gathered there. The tyrant commanded the priests and the Jews, together with the rest of the Levites, to enter in their priestly vestments, carrying their censers in their hands. The tyrant ordered that each one of them should appear before him in the regulation form of his service, so that it should be revealed to the viewers that the Jewish priesthood thought it right to offer sacrifices and offerings for the idol worshiping priesthood.

The wicked attendants did as they were commanded. They brought the Jews[719] into the emperor's worship in their priestly garb and in their ministering regalia. They prostrated themselves and bowed down before him in fear and trembling. Out of his arrogance, boldness, and prideful haughtiness, the Accursed One left them prostrated on their faces for a long time,

715. Cf. √حصص pe. *SL* 1213, mng. 1u.

716. Lit. the presents of our inferiority.

717. See: √سدحا pa. *SL* 473, mng. 2.

718. Cf. ضُفُح *SL* 1008, mng. 6.

719. Lit. the circumcised ones.

تسمع وحشة لحن. وحصه والمعدة لح. وحلحه وصل
كم وحل مدمن بعدة لحن. وبعضه وحلحة شيء وحن
لحن. مدحة كم بجعه مزيد. مكبر حتى سل مبصر ❖ وحل
والمدة وحشوحلحة مكبر كم وحنة لحتوضعهم. وحزيك لمن عد
مدمن. وحصد كم مكحضهم مدمن لعق لح لمصعه مل
لمدم لمبحه مل بعه وحشوحصة مكمعه مكلاحه عدة
وحلح لحمد. وحلحة مكمسم بعه وحصد مكمة ❖
مضحية لحمتح والحصلة وح ,معوج م لعتن. مكلح عدة
مدهم وحشوحلحل مدمن وحمصد بعنة مكلحة وعنه كحة
مضعومه لم لحمد ❖ وحشومل مدمنة وحشوحصلح
وحشومصة مكمح بعد مكلح ,مدة. مكلح عدة وحشوحصة مكلح
لحمة وعلم لمس مدمنة مضعتح لحلة. مضعوح وحضمة
مكمعة وعلمة. مدحضل وحسدة بعد مكلح عدة مكلح
مضعن وحلمة ❖ وحشوحلح لح مدمنحلة
مكمة مكلح حمح لح: مدمنحة مضح كعد لمح عد مل مدمضمة
مضح مدمنحة. لمح لح حضة مكمة مكمة ,موحضعل مدمن
مدمنحة مدمنمة مدمنح كم حلم. مضعه كم مدمن مكمة
وحلحة مكوفي بعضة ❖ وعدة مل مكمتح كعلم وحمن لمكمة
مكمعه عد وحشوحصحة مكمعمك مكوقمة مكضح ,موحضة
حلم وحشحة مكولة مكمة لحة وحشوحك وحشوحضة
مضحضعة مكمعلح وحشة عدم عدة مكوفي عدة. وحشلح
مدمنحضة لم مدة. مكمتن مكلح مدحشة مدم ,موحضة مدمن
وحضة. مدمنحضة مدمنحصل مكحيضة. مكبر عدة: مكحمة
مكمعضعة وحمل عدحضة لحمح مكحة مكمكمة وحمن
مكمتح وحلمة وحشوحصة وحشوحضة ❖ وحشوحضة
لح حلم مدحضة مدمنمة لم وحمن. مكلح مدمكعل
مدحضة ملوحضة مكمتم لم مد. مل وحكمة وحشوح
لمكمة عد وحلم عجم مدمكم مكمة. مدمنمة ملوحضة

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and then he commanded them to rise. When they had risen, he spoke to them harshly, in order to instill fear and trembling upon all the religions.

He began to speak to them threateningly: "Oh, you rebels, tell me what is this lewd doctrine that you have delivered to creation? Your books preach one God, while you rob a multitude of gods of their glory. Are you confident that the fear of My Power is not thus set before your sight? I am now going to punish[720] you, and you will learn by your chastising[721] what majestic power is."

These sinful priests were greatly afraid. They could not defend[722] themselves in their interrogations, but they bent[723] their faces to the ground and kept silent out of their fear.

Julian said: "Oh, rebels who lead a miserable life![724] You do not confute[725] your interrogation at all. Even in this very matter you show your rebellion.[726]

The chief priests said to him: "Possessor of world power, we supplicate Your Majesty's terrifying might and your divine exalted crown. The one who holds world rule, alleviate[727] somewhat the force of your statement, and we will recover our strength! Permit us to defend ourselves in our interrogation."

Julian said: "Are you convinced that you can disprove those matters which we asked of you?"

The chief priests answered: "Oh, lord and emperor, we have books and writings. Our writings preach to us one God, and we keep the customs which our fathers have handed down to us. Owing to the divine wisdom within you, if anything new should befall us in your notions in your theology, we will also not resist[728] it, but we will joyfully do Your Majesty's will without delay. We are not Nazarenes who persevere[729] against your divine will. We have offered[730] the crown to Your Majesty from time to time."

Julian said: "It is difficult for me to believe that there is truth in your deceitful words. For if, as you said, you were Our Majesty's servants, you would have acted as Our Majesty's servants, as your ancestors, the servants of their kings, did in the days of their kings. They sacrificed and placed incense to the gods upon every high mountain and under every leafy[731] tree [cf. Jer 17:2]."

720. Cf. √ܫܥܛ pe. *SL* 1002, mng. 22b.
721. Cf. 2# ܟܝܢܘܬܐ *SL* 831, mng. 1.
722. Cf. √ܢܨܚ af., w. ܟܬܝ *SL* 936, mng. 13.
723. Cf. √ܟܪܥ pe. *SL* 738, mng. 9a.
724. See: Nöldeke 1904:165.
725. Cf. √ܢܨܚ pe. *SL* 934, mng. 11b.
726. Cf. 1# ܟܝܢܘܬܐ *SL* 828.
727. See: √ܫܪܝ af. *SL* 1469, mng. 2.
728. Cf. √2# ܥܬܪ etpe. *SL* 490, mng. 2.
729. Cf. √ܚܪܪ pa. *SL* 1089, mng. 1c.
730. Cf. √ܫܠܡ pe. *SL* 1014, mng. 2b.
731. See: ܟܓܡܠܐ *SL* 1064, mng. 2.

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ܫܠܝܚ ܡܪ ܫܡܥ ܫܡ ܫܠܚ ܘܐ ܡܢ ܐܢܐ. ܒܪܝܫܐ ܐܢ ܗܘ

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"You have said today before me: 'We keep the customs that our fathers have handed down to us.' How did you emulate[732] their actions and keep their customs? If you had really held to the customs of their conducts, you would have offered your sons and daughters as sacrifices to the gods, as your parents did at Horeb. It is now evident that your penitence is not from the heart, but is in a feigned[733] and fraudulent manner."

The chief priests said to him: "My lord, the emperor, let not our lord, the emperor, say these words about your servants. Our people eagerly wished[734] for Your Majesty's revelation more than for cold water to a thirsty soul [cf. Prov 25:25]. Like the morning dawn which rolls back[735] the dark mists from the clouds, joy rose upon us on the day on which we received the announcement of your leadership. It removed trouble from our hearts, and our soul was joyous and delighted. We have no greater joy than this. Heaven and the earth and all they contain testify for us. Your Divinity can learn the truth of these things from the document of thanksgiving which our wretched and persecuted people prepared for the exalted crown of Your Elevated Divinity."

With these pretentious phrases composed of crafty words, these deceitful Jews[736] were able to buy off the severe statement of the tyrant. He yielded to their flattering address and was pleased with their gifts. He received from them the documents of their thanksgiving and the crown which they had deceitfully fabricated for him.

The Wicked One exchanged words with them and, as if with members of his own family, spoke with them pleasantly, saying: "By the public crown that you have offered us, we have learnt your secret view, [viz.] how much you are attached by endearment to the love of the gods. I received the superb engravings of the sacred figures of the hidden gods on the crown which you have taken the trouble to offer (me). We owe thanks for your forethought, for there was diligence and overseeing to please our will in matters which Our Majesty has considered. You did not do this in vain or for naught. In order that all the nations should call you blessed through us, I have decided to command good things for you so that your true faith in the gods should be praised more"

732. Cf. √محز pa. *SL* 832, mng. 2.

733. Lit. with a feigned face.

734. Lit. was thirsty.

735. See: √حلحل pa. *SL* 232.

736. Lit. sons of the crucifying (religion). See: بْنَى صْلِبْتَا *SL* 1286, mng. b.3.

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ﻣﺘﺖ ﻭﻫﻮﺍ ﻣﺴﻠﻢ ﻧﺒﻮﺩ ﻭﻟﻲ ﺑﺎﻳﺪ ﻛﻪ ﻣﺴﺘﺖ ﻭﻫﺎﺑﻲ
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"in the sight of these crowds who have wanted to see your action. Take these perfumes and this frankincense from my hands and burn them as incense on the altar of the gods. Complete your sacrifices and offerings from your own property, and the words which you have spoken will be confirmed for us."
The lowly Jewish priests and those who were with them approached, took the perfumes and frankincense from the hands of the Defiled One, and burnt them on the altar of the demons. Their hands performed pagan sacrifices to false idols. When they finished performing the sacrifices and the offerings, they approached, bowed to the madman, and requested of him that the document of thanksgiving should be read in the hearing of the entire people who were assembled to see them. The tyrant commanded that their request should be carried out. This was the text of the document of thanksgiving:
"To the venerated name, dear to the gods and precious to men, shining in the universe; the immortal nature, to whom indestructible leadership was entrusted;[737] the high, proud, feared, praised, mighty, and exalted personified[738] god, Julian, the eternal emperor! Our city is waste. Our Temple is demolished. Our people is dispersed and scattered with the priests of our people. We have offered adoration and thanksgiving to the elevated power of Your Exalted Divinity in our written documents. We acknowledge that we have dared to write with fear and trembling this feeble thanksgiving which is unworthy of reaching out to the elevated height of your grandeur. Oh, sustainer of the world! Who among mortals is worthy of your graceful thanksgiving? Creator of the world, who shone in creation like the sun! You have removed from it its strong pains in the suffering of the hardship of the unwell one who was sick in the time of the emperors before you. It has been healed and become strong through you. It rejoiced and was happy. Who among emperors has given peace to the world like you? Glory[739] to the gods of heaven and earth, who gave Your Majesty's repose and the peace of your administration to creation. All mouths cannot suffice (to give) thanks for your mercy, for it has sprinkled[740] compassion equally upon all without envy. Above all, Your Graciousness has publicly became powerful over our people. The Kingdom of David has shone forth in you for more than 900 years,"

737. Cf. √ܫܡܚ quadref. *SL* 341, mng. 5.
738. See: √ܪܥܡ pa. *SL* 265, pass.part., mng. 1,
739. Cf. ܫܒܚܬܐ *SL* 1627, mng. 1b.
740. Cf. √ܨܚܐ pe. *SL* 1477, mng. 1.

ܐܬܐ ܕܐܝܟ ܕܐܡܪ ܒܝ ܡܪܝ ܡܠܟܐ ܕܫܠܡ ܐܢܬ ܘܐܢ ܠܐ ܐܫܬܟܚ ܠܟ ܐܢ ܐܫܠܡ ܠܟ ܐܢ ܐܫܠܡ ܠܟ ܐܢ ܐܫܠܡ

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and the superiority of Israel has been confirmed by you. You are the king of Jacob and the leader of Israel. Our people sat upon the hope of your branches, and looked for your salvation according to the revelation from heaven which came to our forefathers[741] long ago. Behold, our redemption has shone over us through your power, our heart has become strong, our horn has been lifted up [cf. 1Sm 2:1], our mouths have been opened over our enemies [cf. ib.], and our heel has trodden upon the necks of the proud ones who have always been restrained[742] by Your Majesty's will. Behold, today Your Just Zealousness has lowered their horn, their spirit has been cast down, and they lurk[743] like foxes in secret places. Our faces are revealed and our voice is high in your established reign. Since Your Mercy[744] inclined toward us, we enjoy favor and mercy in the eyes of all peoples. May the gods of heaven and earth grant life and health to Your Chiefmanship, and may Your Majesty's years of reign be prolonged at the head of our people. We have become worthy to worship Your Divinity face to face. By our own adoration, we will greet Your Majesty with uprightness."

After this letter was read in the hearing of all the people, the chief priests and those who were with them, about 200 men, approached and prostrated themselves before the tyrant, saying to him: "Now that we have completed Your Majesty's wish, and we have offered sacrifices and burnt offerings of reconciliations to the immortal gods, we beseech Your Benevolence's power. May Your Mercy's eyes be over our city which has become deserted of its inhabitants,[745] over our Temple which was destroyed, and over our people which is dispersed and scattered among all the nations."

That accursed and execrable viper, brushed them off falsely with clever craftiness, saying: "Even if this is not a necessity, from this time forward it demands that we <do not> neglect and cease from helping you, even when you do not request it of us. Our eyes are upon you at all times for good. But because matters are disturbing us, and they closely press one upon the other, pray and beseech the gods to aid us in the war which is imposed upon us, that we may be powerful and gain victory over our enemies, and that we may return to our realm in peace and victory, and you will have ten times over from us what you desire."

741. Lit. fathers from the beginning.
742. Cf. √ܥܨܪ etpe. *SL* 1645, mng. 1.
743. Cf. ܡܓܡܢܟ *SL* 630.
744. Cf. ܪܚܡܬܟ *SL* 831, mng. b.
745. Lit. sons.

لمعمل كم مكمعا مكمعا كمعتكم مممنمه. ممم مصا مكمحلم
مكمحم لحم. لمعمكما مكمحما. حمحصا مصلم عمل مم مصم
كما مكلم مكمم كمحمنمحما عمكم كمم كمم كمم مكمحمم
ممم كممم كمحمتكم كممم. ممم كم كمشكم لح كممما مكمم
كمحمم مكمحمم كمم مكمم كمحمم لح كمم مكمم لح 5
كمحلحما: مكمممما كممما كم لح كممم مصمم: كمحمتكم لح
كمحمحما مكمم كممم كمم كمحمحلحما مصم كم <كم> كمحمكم
.مكمعلم مكمحم مكمم كمشحم كمضممما مكمما كممما مكمم
كلممم لم مما كمم مكم كمحمحلحما مصممم كم لما
كم مصم كمحم: كمحمت لحم ممتح مكممما مكمم مم 10
مكم كممما مكمحما مكمعا كم مممكم كمضمحمحكم
.كمم عمم كمحمحلحما مصم كمحما كمحمعما مكملمم
كمم. حمحم كمحمحلحما مصم مكمم كمكمم مصمحم. كمم
مكمم لحم كم. كمحممملما ممحمما كممممم كمحمتحما
مصم كم مكم كم مكم مم مكمم مكم مكمم مما مم 15
,مممحما كممكما ممما. كمحم مكمم مكمم كممحم كلممم
.كمحمحمكمحما مكلمم كم كمحم. مم كمحمم مممما
مكمحمما مكمم مكمم كممم: مكمحلحما مكمم كم مكممما مكمم
كمممم لح كمحمحمكمحما مصمم كممم. كمحم مكم مملكم 20
ممما كمم لحم كمم. كممم كمكمم مممم لحم. مصمم كم مم كم
مكمحممحم. مكمم مكمم مكمم كم مم. كمحمم لحم ممحمم
,مم لم مكمكم. كممم مم مكمتمكمم كمكم مكم مكمم كم
كمم كمحممحم كم مكمم مكممما مكمم: مكمم كم مكمم
.مكمتمم كمم لحم لمكم كمحمم مصمم. كمم كمحمم مم مم 25
مم كم كمحم مكمم مكمم: لم كممحمم مكمتم كم لمم مكمم
.لم مكمم مكممم مكمم لم كمممم. مكملكم مكمحمكمم
.كمكمم مكمحمما مكمكم مكمم. كمحمحلحم مكمم كمكمم
كمما كم مكمم كم كمحم مكمم مكممم مم. كمم كمممكمم لحم

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The chief priests and those that were with him said to him: "Therefore, my lord, the emperor, until Your Divinity returns victoriously, permit[746] us to remove the debris[747] from the foundations of our Temple."

Julian permitted them to uncover what remained of their Temple, in order to fulfill what our Lord has said concerning it: "Stone shall not remain upon stone in it" [v. Mt 24:12], together with that prophecy: "Reveal, reveal, until the foundations thereof" [Ps 137:7].

What shall we say concerning the deception of the Abominable One? Although he accomplished his pagan desire with them, he dismissed them from him with deceptions. They turned back to their country in shame, dishonored and disgraced.[748]

I shall do well to insert into our narrative what has been written down concerning those things that happened and that took place among the Jews when they attempted[749] to uncover the foundations of their Temple, which were written down by another writer, and I shall write them accurately as they occurred.

After the cursed tyrant dismissed the Jews,[750] he made up his mind to travel to Syria. He hastened and hurried to travel and carry out his war in the land of the Chaldeans. When Antioch heard the report of his coming, it exceedingly rejoiced.[751] Its streets were adorned with all kinds of splendid garments. The people of Antioch had looked forward for a long time for what Julian's hands had done. Ever since the days of Constantine, the Christian, the Mad Ones had secretly embraced the insanity of the idols, but they were afraid to reveal themselves because of the religion of the Christian king. However, when the opportunity arose, their madness was revealed, and their paganism shone. They set up altars for the idols in all the streets and the squares of Antioch. There were also two great altars at the entrance of the city, one each on the two sides of the gate by which Julian had decided to enter their city. There were also priests of the idol Dion. These also prepared perfumed oil of the highest quality mixed with excellent perfumes. He invoked over it the names of the demons who would sprinkle it upon his royal and purple garments, when he would enter through their city gate.

I would not have had to write about the madness

746. Cf. √ܫܡܫ af. *SL* 1211.

747. Cf. √1# ܢܓܙ pa. *SL* 495, mng. 3.

748. Sy: ܒܗܝܟܠܐ ܕܐܝܕܝܢ.

749. Lit. put their hand.

750. Lit. the circumcised ones.

751. Lit. it was excited, happy, rejoiced, and cheerful.

ﺑﺎﺭﻱ ﺗﻌﺎﻟﻰ ﺍﻟﺨﻠﻖ ﺍﺟﻤﻌﻴﻦ ﻭﺍﻟﺼﻠﻮﺓ ﻭﺍﻟﺴﻼﻡ ﻋﻠﻰ ﺳﻴﺪﻧﺎ ﻣﺤﻤﺪ
ﻭﻋﻠﻰ ﺁﻟﻪ ﻭﺻﺤﺒﻪ ﺃﺟﻤﻌﻴﻦ ﻭﺑﻌﺪ ﻓﻘﺪ ﺳﺄﻟﻨﻲ ﺑﻌﺾ ﺍﻟﺨﻼﻥ ﻣﻤﻦ ﻳﺤﺐ ﺍﻟﺨﻴﺮ
ﻭﻳﺮﻏﺐ ﻓﻲ ﺍﻟﺒﺮ ﻭﺍﻟﻤﻌﺮﻭﻑ ﺃﻥ ﺃﺟﻤﻊ ﻟﻪ ﻛﺘﺎﺑﺎ ﻳﺸﺘﻤﻞ ﻋﻠﻰ ﺃﺣﺎﺩﻳﺚ
ﻣﻦ ﺍﻟﺼﺤﻴﺤﻴﻦ ﻭﻏﻴﺮﻫﻤﺎ ﻣﻦ ﺍﻟﻜﺘﺐ ﺍﻟﻤﻌﺘﻤﺪﺓ ﻭﺍﻟﺴﻨﻦ ﺍﻟﻤﺸﻬﻮﺭﺓ
ﻭﺍﻟﻤﺴﺎﻧﻴﺪ ﺍﻟﻤﺄﺛﻮﺭﺓ ﻭﺍﻟﺠﻮﺍﻣﻊ ﺍﻟﻤﺸﺘﻤﻠﺔ ﻋﻠﻰ ﻣﺎ ﻳﺤﺘﺎﺝ ﺇﻟﻴﻪ ﺍﻟﻌﺒﺎﺩ
ﻓﻲ ﺃﻣﻮﺭ ﺩﻳﻨﻬﻢ ﻭﻣﻌﺎﺩﻫﻢ ﻭﻳﻜﻮﻥ ﻣﺮﺟﻌﺎ ﻟﻠﻌﻠﻤﺎﺀ ﻭﺍﻟﻔﻘﻬﺎﺀ
ﻭﻣﻌﺘﻤﺪﺍ ﻟﻠﻮﻋﺎﻅ ﻭﺍﻟﺨﻄﺒﺎﺀ ﻭﻣﺴﺘﻨﺪﺍ ﻟﻠﻤﺤﺪﺛﻴﻦ ﻭﺍﻟﻤﺤﺘﺴﺒﻴﻦ
ﻭﻣﺴﺘﻌﻴﻨﺎ ﻟﻠﻤﺘﻌﻠﻤﻴﻦ ﻭﺍﻟﻄﺎﻟﺒﻴﻦ ﻓﺎﺳﺘﺨﺮﺕ ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ ﻭﺍﺳﺘﻌﻨﺖ ﺑﻪ
ﻭﺳﺄﻟﺘﻪ ﺃﻥ ﻳﺠﻌﻞ ﻋﻤﻠﻲ ﻓﻴﻪ ﺧﺎﻟﺼﺎ ﻟﻮﺟﻬﻪ ﺍﻟﻜﺮﻳﻢ ﻭﻣﻮﺟﺒﺎ ﻟﻠﻔﻮﺯ
ﻟﺪﻳﻪ ﻓﻲ ﺍﻟﻴﻮﻡ ﺍﻟﻌﻈﻴﻢ ﻭﺳﻤﻴﺘﻪ ﺑﺎﻟﺘﺮﻏﻴﺐ ﻓﻲ ﺍﻟﺒﺮ ﻭﺍﻟﻤﻌﺮﻭﻑ
ﻭﺍﻟﻠﻪ ﺳﺒﺤﺎﻧﻪ ﻭﺗﻌﺎﻟﻰ ﺃﺳﺄﻝ ﺃﻥ ﻳﻨﻔﻊ ﺑﻪ ﻛﻞ ﻣﻦ ﻃﺎﻟﻌﻪ ﻭﻧﺴﺨﻪ ﻭﺃﻥ
ﻳﺠﻌﻠﻪ ﺫﺧﺮﺍ ﻟﻲ ﻭﻟﻮﺍﻟﺪﻱ ﻭﻟﺠﻤﻴﻊ ﺃﻗﺎﺭﺑﻲ ﻭﺃﺣﺒﺎﺋﻲ ﻭﺟﻤﻴﻊ
ﺍﻟﻤﺴﻠﻤﻴﻦ ﻭﺍﻟﻤﺴﻠﻤﺎﺕ ﺇﻧﻪ ﺳﻤﻴﻊ ﺍﻟﺪﻋﺎﺀ ﻭﻫﻮ ﺣﺴﺒﻲ ﻭﻧﻌﻢ ﺍﻟﻮﻛﻴﻞ
ﻭﻻ ﺣﻮﻝ ﻭﻻ ﻗﻮﺓ ﺇﻻ ﺑﺎﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻭﻫﺬﺍ ﺃﻭﺍﻥ ﺍﻟﺸﺮﻭﻉ ﻓﻲ
ﺍﻟﻤﻘﺼﻮﺩ ﻭﺑﺎﻟﻠﻪ ﺍﻟﺘﻮﻓﻴﻖ ﻭﺍﻟﺴﺪﺍﺩ ﻭﻫﻮ ﺣﺴﺒﻲ ﻭﻧﻌﻢ ﺍﻟﻮﻛﻴﻞ ﻭﻻ ﺣﻮﻝ
ﻭﻻ ﻗﻮﺓ ﺇﻻ ﺑﺎﻟﻠﻪ ﺍﻟﻌﻠﻲ ﺍﻟﻌﻈﻴﻢ ﻗﺎﻝ ﺍﻟﺸﻴﺦ ﺍﻹﻣﺎﻡ ﺍﻟﻌﺎﻟﻢ ﺍﻟﻌﺎﻣﻞ
ﺍﻟﻤﺤﺪﺙ ﺍﻟﻔﻘﻴﻪ ﺍﻟﺤﺎﻓﻆ ﺍﻟﻨﺎﻗﺪ ﺍﻟﻤﺘﻘﻦ ﺍﻟﻤﺘﻔﻨﻦ ﺍﻟﻤﺘﻘﺸﻒ ﺍﻟﻤﺘﻌﺒﺪ
ﺍﻟﻤﺘﻮﺭﻉ ﺍﻟﻤﺘﺄﻟﻪ ﺍﻟﻤﺘﺄﺳﻲ ﺍﻟﻤﺘﺄﺳﻲ ﺍﻟﻤﺘﺄﻟﻪ ﺍﻟﻤﺘﻮﺭﻉ ﺍﻟﻤﺘﻌﺒﺪ
ﺍﻟﻤﺘﻘﺸﻒ ﺍﻟﻤﺘﻔﻨﻦ ﺍﻟﻤﺘﻘﻦ ﺍﻟﻨﺎﻗﺪ ﺍﻟﺤﺎﻓﻆ ﺍﻟﻔﻘﻴﻪ ﺍﻟﻤﺤﺪﺙ ﺍﻟﻌﺎﻣﻞ ﺍﻟﻌﺎﻟﻢ
ﺍﻹﻣﺎﻡ ﺍﻟﺸﻴﺦ ﻗﺎﻝ

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and insanity of the Antiochenes, were it not for the fact that the history of the True Ones was intertwined with the actions of the Unruly Ones. The reason of the madness of those is that they do harm to themselves [...] the True Ones are a source of profit to themselves.
In order not to deny the victory of the True Ones because of the actions of the Shameless Ones, we were forced by propriety to write these matters together with the others, so that when the victory of the True Ones is read, the shame of the Shameless Ones will be proclaimed. For this reason we placed the narrative of the madman in the order of our story, so that he will be execrated in all of the distinguished and renowned cities through which this Abominable One will pass, and there will be condemnation through the victory of the True Ones.
When he reached and arrived at Antioch of Syria, the whole populace of the city went wild and mad: Men with women, children with old men, young men with young women, (people) of all ages[752] who were in the city. The men undertook[753] a shameful dance with the women. The city had gone mad. Evil secretly took refuge[754] with them. The Vile Ones went out to greet those who were vile like themselves, the males losing their senses and becoming insane with the females. They were so mixed up together that they were about to commit shameful acts in front of the Corrupt One. When his eye had had its fill of looking at this foul sight, he waved his hand to them in order to calm them down somewhat. When they had calmed down, he spoke to them, saying:
"Inasmuch as you professed your help, understood[755] when we were far away, and bestowed adoration upon the gods, I now truly know and believe that you are Our Majesty's dear sons, the sons of the divine secret mystery. Now, also, when we are close and face to face, your prudence has demonstrated to us as it is. You have made your dear wives and modest daughters attend[756] the welcoming of our coming. It is in our majestic heart to give you a beneficence and to do good things for you, as well as for your children and for your children's children for many generations."
The madman did not know that his end was mocking him, that in four months

752. Cf. ܟܝܢܥܝܐ *SL* 842, mng. 2.
753. Cf. √ܪܩܕ pe. *SL* 26, mng. 15.
754. Cf. √1# ܚܨܐ pe. *SL* 547.
755. Cf. √ܫܥܐ pe. *SL* 1253, mng. 1k.
756. See: √3# ܡܛܪ af. *SL* 282.

ملاء. هُوَ مَ كَلَاءَ مَا تَوَهَّدَا وَمَعْمَوْهَ لَحْهَ مَحْقَلَاهُ:
وَمَعْمَوْهَ هَلَا: مَحْمَهُدَا مَكَّحَمْهَ مَكَّمَهُ مَكَّهَ مَحْمَدَا مَا
مَكَّمَهُ, هُوَ, مَ. وَمَعْمَوْهَ مَكَّحَمْهَ وَوَمَا مَلَاءَ مَحْ
مَكَّمَهُ مَكَّ مَ مَحْلَاهُ مَكَّهَ: وَمَحْمَوْهَ مَكَّمَهُ هَلَا: وَوَمَا
حَمْ مَلَاءَ تَوَهَّدَا مَكَّهَ حَ مَحْدَ>مَكَّهَ. مَكَّلَاهُ مَكَّحَمْهَ هَلَا: 5
وَمَكَّمَهُ وَحَمَا. مَكَّمَهُ مَكَّ مَ مَكَّمَهُ, هَحَمَا. مَلَاءَ
.مَكَّمَهُ مَحْمَحَمْهَ مَحَمَّمَ وَهَلَا مَكَّمَهُ مَكَّهَ مَكَّلَاهُ
.مَحْمَحَمْهَ مَلَاءَ وَحَمَا مَكَّحَمَّمَهُ وَكَّحَمَّمَهُ مَكَّمَهُ مَحَمَّمَا
حَمْ مَحَمَّمَ وَحَمَا مَكَّمَهُ مَكَّهَ مَكَّمَهُ مَكَّهَ حَمَّمَا
.مَكَّمَهُ مَكَّحَمْهَ هَلَا مَكَّهَ مَكَّمَهُ. مَكَّمَهُ مَحَمَّمَا مَكَّحَمْهَ 10
حَمْ. مَكَّلَاهُ حَمْ مَكَّمَهُ. مَكَّهَ حَمْ مَكَّلَاءَ. مَكَّهَ حَمْ مَكَّحَمْهَ
.مَكَّلَاهُ مَكَّمَهُ وَحَمَا مَكَّحَمَّمَهُ مَحَمَّمَا حَمْ مَكَّمَهُ مَحَمَّمَا حَمْ
مَكَّمَهُ مَحَمَّمَ. مَكَّمَهُ مَكَّ مَكَّمَهُ. مَكَّهَ حَمْ مَكَّحَمْهَ
وَمَكَّمَهُ مَكَّحَمْهَ مَكَّحَمَّمَهُ مَكَّمَهُ مَكَّهَ مَكَّمَهُ مَكَّهَ مَكَّمَهُ, مَكَّلَاهُ مَكَّهَ 15
مَكَّمَهُ مَكَّحَمْهَ مَحَمَّمَا وَوَمَا مَحَمَّمَ مَكَّمَهُ. مَكَّمَهُ
مَكَّمَهُ مَكَّحَمْهَ مَحَمَّمَا وَوَمَا مَحَمَّمَ مَكَّمَهُ. مَكَّمَهُ
.مَكَّلَاهُ مَكَّمَهُ مَكَّمَهُ حَمْ مَكَّمَهُ حَمَّمَا. مَكَّمَهُ, مَكَّحَمْهَ
حَمْ. مَكَّمَهُ حَمَّمَا. مَكَّمَهُ مَكَّلَاءَ مَكَّمَهُ مَكَّهَ مَكَّمَهُ مَكَّهَ
مَكَّمَهُ مَكَّحَمْهَ مَحَمَّمَا وَوَمَا مَكَّمَهُ مَكَّهَ مَكَّمَهُ مَكَّهَ 20
وَمَكَّمَهُ مَكَّحَمْهَ مَحَمَّمَا وَوَمَا مَكَّمَهُ مَكَّهَ مَكَّمَهُ مَكَّهَ
مَكَّمَهُ حَمْ. مَكَّلَاهُ مَكَّمَهُ وَمَكَّمَهُ. مَكَّمَهُ مَكَّهَ مَكَّمَهُ
.هَكَّلَاهُ مَكَّمَهُ مَكَّحَمْهَ وَمَكَّمَهُ مَكَّهَ مَكَّمَهُ مَكَّهَ مَكَّمَهُ
وَمَكَّمَهُ مَكَّحَمْهَ مَحَمَّمَا وَوَمَا مَكَّمَهُ مَكَّهَ مَكَّمَهُ مَكَّهَ 25
مَكَّمَهُ مَكَّحَمْهَ مَحَمَّمَا وَوَمَا مَكَّمَهُ مَكَّهَ مَكَّمَهُ مَكَّهَ
.مَكَّلَاهُ. مَكَّمَهُ مَكَّحَمْهَ مَكَّمَهُ مَكَّهَ مَكَّمَهُ مَكَّهَ مَكَّمَهُ
مَكَّمَهُ مَكَّحَمْهَ مَحَمَّمَا: مَكَّمَهُ مَكَّحَمْهَ, مَكَّلَاهُ مَ مَكَّمَهُ مَكَّمَهُ مَكَّمَهُ مَكَّهَ

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the Miserable One would no longer be (alive), that his promises would be null and void, and that his memory would be effaced.

Julian additionally said to them: “I greatly admire the your city’s belief, which - as in the rest of the other cities of the empire - was not adhered to just by a few people. The belief in the gods was sown in all of the inhabitants of your entire city - among men and women, old people and children - and was propagated equally among all ages. When I saw these things, I praised and exalted, loved you in my mind, and gave goodness to your city which was so attached to the love of the gods. The House of Diocletian properly and justly designated it in their writings ‘the dwelling place of the gods’, since it exists through them, is supported by them, and is mixed[757] in them. I have read about the victories of these strong emperors and have found in their writings that your city had great gratitude[758] towards them in that they were zealous in the worship of the gods. Like those, we, also, are grateful to your city in many things. When the gods will give us some respite, and we will be finished with the war which is imposed upon us, I will remember your city and will never again forget it. My eyes will always be upon it for good, it will receive kindness and mercy in my sight, and the imperial throne will never depart from it. I will build and strengthen its walls, renew and reinforce its citadels, decorate it, and embellish it. I will make it like a decorated bride so that all the cities of our realm will be jealous of it. I will bestow gifts upon its inhabitants for a long number of years. I will be happy in her, and she will be joyous in me for all of our days.”

When these mad words of the tyrant were heard, the crowds of the city raised their voice in praise of him and strange blasphemous words were sent out from the crowd to his name. Elpidus, one of the chiefs with him, was called by another name in his military detachment, since he was a Christian, and he concealed his identity on account of the manner of his military service. When this one saw

757. See: √ܡܙܓ pa. *SL* 406, mng. 2.

758. Cf. ܡܬܟ *SL* 1323, mng. 4, in phrase ܡܬܟ ܒܝܕ ܡܬܟ.

حصوصه .. مزحصا لحكمه ,معزوصه ملكصه ،صصا ,معصلم
صنه نمصا حكم لحا صنه ؛حصا نجصه فصلصه حصم
هصزنصه نحصلم صلكزا ند ى حلا ؛حصنحصا هصنحصصه
؛حصنحصا ؛حصلم هنلصزا .صهزنصه صهنحصا صحنصا صنه
لحصه صنصه صزحم لحه .صملنا ؛حصهنحصصه هحزنزه .صلم
لحصه نصه .هنصنحصنه هنصه عصصحه لحه لحصه :صزنصلصه صحصه
؛حصنحصنحصلم .هحصصه ,هنحزنصه ؛حصلم .هنصصه هنزصه .هنزه
نصصه .صملنا: صهنصزنه صحزنه صحصا .هحصه صحصلم
؛حصنحصا ؛حصصه صحصصه ؛حصلصه صحصه ؛حصصا :صملنا
؛حصصنحصصه .هنزه صصنصصه صلصه صلحصا صحصه صنصه
؛حصنحصنحصا هنا هصه صهنصزصه صهنحصلم لحصصا .هنصصصه
؛حصنحصنحصا هنا هصه صهنصزصه صهنحصلم لحصصا .هنصصصه
حصه .صملنا: صهنزصنحصه لحه ؛حصلصه صلصصا صزصه زصنصه صح
صنصلصه صا نصصه ؛حصنحصنحصا هنزنصهصه .لحه صحزنه صزنه
صزصصه صزصصه .صهصلم صلحه صصه صحصه صحصه صصه
صنه حصصا صحصه .صنصحصه صهحه صحه صهلحه صحصه .صنزصصه
صهحصصحه صزصصه صحصه صزحه صصه .صصصصا صهصصه حصلم صحلم
لحلم صصه .؛حصنه ؛حصلم صه ؛حصلصا صنه صصصه .صنصزحصه
صهصصه صصصه صحصنه صهصصه صحصه صصه .صصصه صصصه
صحصه .صنصلصه صا صصه .صصه صزصلصه صصه صصه .صصحه
صصه صه صصه ؛ صهصلصه صحصصه لحه .صنصه صه صصه
صصه صصه صصه صصه صصه صصه صصه صصه صصه صصه

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the folly and the madness of the Antiochenes, the blasphemous words as if they were praising God, he suffered inwardly and was shaken. He furtively crossed himself and was sad. This was not hidden from the tyrant, and he was distressed and very displeased. In order not to mix any trouble with the joy of the city, he ignored (him) and did not reproach him at that time, but he kept it concealed within himself.

When he neared the city gate, the Jews and the pagans began to shout at him: "Our city was a widow until today. The Christians overpowered it and despoiled it. For fifty years its eyes have failed looking for your salvation. Emperor of our city! Remove the spoil from the church's treasures! Our city has become poor, and the Church has become rich. Let the Church's treasures enter the state treasury! Let the Church's treasures be investigated by Theodoretus, the Church's treasurer [...] Let Theodoretus, the priest, who was placed in charge of the city's treasures be quickly seized. Let Theodoretus, who despised your authority and placed falsehood in the Church, be handed over to the court"!

Julian summoned his uncle, whom he had made at that time the head of his household, and put him in charge of the treasures of the Church of Antioch to receive an accounting of them from Theodoretus, the priest, who was its steward at that time.

The priests who were tainted with sin were gathered within the city gate, and they were prepared to greet the madman with tree branches and wreaths of flowers. Upon entering the city gate, they intended to burn incense and frankincense on their altars. The high priest of the lord of the gods was standing on the great step of the altar, holding in his hand a golden jar filled with the filthy oil of the demons.

When Julian entered the city gate, that priest sprinkled (oil) on the emperor's purple garments and on his horse. Some of the sprinkling of that oil went on the border of the tunic of Elpidus, the Christian. He was very displeased and angry at that priest and looked at him with a threatening eye. Out of his religious anger, he alighted from his horse, kicked him in his groin,[759] and mortally struck him.[760] He fell

759. See: 1#ܡܚܬܗ *SL* 838, mng. 1.

760. Lit. destroyed him from his life.

ھوادار کا ملک ہوتا: ہمدردی، معاونت اور معاونین
ہوتے ہیں۔ وہ ساتھ دینے والے ہیں۔ تم دونوں تعلیم حاصل کرنے والے بنو۔
ہو۔ ہمدردی کرنے والے بنو۔ ایک دوسرے کی مدد کرو۔ ایک دوسرے کے
تم ہمدرد ہو جاؤ۔ دنیا کے لوگ، تو تم ہمدرد بن جاؤ کہ لوگ
ہمدرد۔ ہمدردی بھائیوں جیسا ہونا چاہیے۔ ہمدردی کرنے والے بنو۔ ایک 5
دوسرے کی مدد کرو۔ تم ایک دوسرے کے ساتھ ہمدرد بنو۔ ہمدردی
ہمدرد۔ تم ایک دوسرے کے ساتھ ہمدرد بنو۔ ہمدردی کرنے والے بنو۔
ہمدرد۔ ہمدردی بھائی۔ معاونت اور مدد کے لیے
ہوتا ہے۔ بھائی بھائی کی مدد کرتا ہے۔ ہمدردی کرنے والے بنو۔ ہمدردی 10
ہمدرد ہونے چاہئیں۔ ایک دوسرے۔ ہمدردی بھائی کی ہمدرد
ہمدرد۔ ہمدردی بھائی، ایک دوسرے کی ہمدردی بھائی۔ بھائی
ہونے چاہئیں۔ ہمدردی {ہمدرد} ہمدردی بھائی کے لیے ہونا
ہمدردی۔ ہمدردی کرنے {ہمدرد} ہمدردی بھائی کے لیے ہونا
ہمدردی ہونی چاہیے۔ تعلیم حاصل کرنے والے بنو۔ .... تعلیم 15
ہمدردی بھائی جیسا ہونا چاہیے۔ ایک دوسرے کی مدد کرو۔
ہونے ہمدردی کے ساتھ سب دنیا ہمدردی
ہوجاتی ہے۔ ایک دوسرے کے ساتھ ہمدردی کرو۔ ایک دوسرے کے ساتھ
ہمدرد بنو۔ دوسرے ہمدردی کرنے کے لیے ہے۔ ہمدردی
ہے۔ سچائی، ایمانداری کرتے ہے۔ ایک دوسرے کی مدد کرو۔ 20
ہمدرد ہونے کے لیے ہمدردی بھائی ایک
ہی بھائی ہے۔ ہمارے لیے ہی ہمدردی ہمدردی
ہے ہمدردی کرنے والے بنو .... ہمدردی ہمارے ملک
ہمدردی کرو۔ ہمارے لیے ہی ہمدردی بھائی ہے۔ ہمدردی 25
ہمدردی بھائی کے لیے ہمدردی بھائی کے لیے ہے۔ ہمدردی
ہونے چاہئے۔ ایک دوسرے کی مدد کرو۔ ہمدردی
ہونے چاہئے۔ ایک دوسرے کی مدد کرو۔ ہمدردی

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in front of Julian's horse and died. The tyrant was aggravated, roared like a lion over his prey, shouted, and said: "Oh, impostor, woe[761] to you! You have revealed your fraudulence, and you have shown concerning yourself that you are a Christian. It is now my task to outsmart you."

Elpidus said to him: "Oh, madman, when did I ever submit to your idolatry or join your paganism? Or on what occasions did I attach myself to your impurity, or did my soul become filthy in your uncleanness?[762] Or when did I fulfill the evil will of the folly that you did? Or when, pray tell, did I enter with you into a temple of idolatry, and, did I worship demons like you? My soul is exonerated from your evil, and my senses are sealed from your impurity. My own vessel is purified from the turbid dregs of your paganism. Neither my soul nor my mind despise me. Nothing of the dross of your unfaithfulness reaches me, but in my soul I have clearly and purely held my belief. I was careful in it and guarded it, so that it should not should be damaged or stained. I am not an apostate like you who denied the Church's belief in which you were raised, you forsook your covenant, and you were thrown into demonic idolatry. You cannot be victorious in your wars from now on. Because you have turned away from His religion, and you were unfaithful to His covenant, victory has been taken away from you. The Lord's sword will oppose you in the war of Assyria. Justice will not desist from you until it exacts punishment from you for what you did to God's servants. You will not direct yourself to victory, for it is withdrawn because of your guiltiness. Oh, madman, know that even if the demons tricked you and gave you hope of victory, demons do not keep faith[763] with men. They play tricks upon you by the skill of their stratagems. After they placed you around the summit of glory, they threw you upside down, smashed you, and stood opposite laughing at your downfall."

Julian was astonished at Elpidus' words. He turned into a madman and wanted to kill him. When he saw that he was happy, his mind was joyful, and his face was joyful and smiling in the struggle of his martyrdom, he desisted and did not kill him. Rather, he put iron chains on him and sent him to prison,

761. See: فه *SL* 564.

762. See: ܢܓܠܥܡܐ *SL* 538.

763. See: ܥܬܝܐ *SL* 1613, mng. 3.

ਬਿਸਮਨ ॥ ਜਤਨ ਕਰਿਆਸੁ ਨਾਹੀ ਦਰਿ ਕਾਮਿ ॥ ਸਭਨਾ ਥੋਕਾ ਸਾਹਿਬੁ ਪੂਰਾ ॥
ਸਿਮਰਿ ਨਾਮੁ ਸਭ ਮਹਿ ਭਰਪੂਰਾ ॥ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਸੁਆਮੀ ॥
ਸੋ ਜਨੁ ਰਹਤਾ ਸਾਚੈ ਨਾਮੀ ॥ ਸਾਚੁ ਵਖਰੁ ਲੇ ਲਾਹਾ ਦੀਆ ॥
ਤੋਟਿ ਨ ਆਵੈ ਖਰਚਿ ਨ ਜੀਆ ॥ ਸਾਚੁ ਵਾਪਾਰੁ ਸਚੀ ਸਰਕਾਰ ॥
ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਪਾਰੁ ॥੧॥ ਸਲੋਕੁ ਮਃ ੧ ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਨ ਆਵਹੀ ਤਿਨ ਕਿਆ ਕਹੀਐ ਨਾਲਿ ॥
ਨਾਨਕ ਤੇ ਨਰ ਅੰਧ ਬਿਨੁ ਡੂਬੇ ਕਿਆ ਚਾਲਿ ॥ ਮਃ ੧ ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਏਕੁ ਤੂ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
ਜੇ ਦੂਜਾ ਕਹਣਾ ਤ ਫੁਨਿ ਹੋਵੈ ਨਾਹੀ ਸੋਇ ॥ ਜੇ ਦੂਜਾ ਕਹਣਾ ਤ ਫੁਨਿ ਹੋਵੈ ਨਾਹੀ ਸ

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until the day would come that he would hold a hearing for him.[764]

After the tyrant had spent a few days in Antioch, letters came to him from Jovian which alarmed him. He summoned Arsacius, Jovian's deputy, and put before him all of the things which he and the forces with him needed to use when he was stationed on the frontier. He also commanded him concerning Elpidus, that if he would retract his mania, recant from his error, and recover his spirit,[765] he would receive forgiveness, and the punishment for his sin would be pardoned,[766] [saying:] "If he retains the thought of his error, why should you give him his heart's desire?[767] For this stupid race of Christians, death by the sword - which all fear and which is decreed upon sinners - is like a gift of life. Why, then, should you carry out his desire? But, as we said, if he does not change his mind,[768] let a perpetual sentence of exile be placed upon him, as well as upon the rest of the Christians who were captured in that city the previous day."

The tyrant commanded so concerning them.

Because he was very anxious[769] with regard to his war, he threw presents to the crowds of the city. He also bore[770] (upon himself) the expenses of their military service, and hastened them along on his journey. His intended destination was Edessa. He sent military clerks[771] ahead of him to prepare for him until he came. He intended to spend (several) days in Edessa in order to dismiss the commanders and the leaders who were there. They had been denounced to him as being tyrannical and rebellious people, and they openly admitted, as to themselves, that they were Christians, "neither fearing nor being terrified of Your Majesty's terrible rule." The accuser of these matters was Humnas, the Jew, who at that time served as the *archisynagogos* of the Jews living in Edessa. This was his accusation against them: They had (harmfully) laid their hands on people who agreed with the Wicked One's paganism, chased, and threw them out of their city. He fiercely slandered them strongly to him: "If you do not remove"

764. Cf. √ܥܡܕ pe. *SL* 1574, mng. 3.
765. Cf. √ܚܙܐ pe. *SL* 1074, mng. 1b.
766. Cf. √ܥܡ etpa. *SL* 1558, mng. 2.
767. I.e. to execute him.
768. Lit. he retains his thought.
769. See: ܢܚܒܦܬܐ *SL* 41.
770. See: √2# ܚܕܪ af. *SL* 1117, mng. 2.
771. See: ܡܫܡܫܢܐ *SL* 746, mng. 1.

ترجمہ بات کے لیے سوائے ،صحابہؓ سے کوئی حدیث نہ سنانے کا
حکم دیا۔ صحابہؓ سے مراد وہ لوگ ہیں جنہوں نے نبی ﷺ کو
دیکھا ہو، آپ ﷺ سے سنا ہو، آپ ﷺ کے ساتھ رہے ہوں۔
اس لیے کہ ان کے بعد تابعین کا دور آیا جنہوں نے صحابہؓ
سے سنا ہو۔ تابعین سے مراد وہ لوگ ہیں جنہوں نے صحابہؓ
کو دیکھا ہو، ان سے سنا ہو، ان کے ساتھ رہے ہوں۔ اس
لیے کہ ان کے بعد تبع تابعین کا دور آیا جنہوں نے تابعین
سے سنا ہو، ان کے ساتھ رہے ہوں۔ اس لیے کہ ان کے بعد
تبع تابعین کا دور آیا جنہوں نے تبع تابعین سے سنا ہو،
ان کے ساتھ رہے ہوں۔ اس لیے کہ ان کے بعد تبع تابعین
کے بعد کا دور آیا جنہوں نے تبع تابعین سے سنا ہو، ان کے
ساتھ رہے ہوں۔ اس لیے کہ ان کے بعد تبع تابعین کے بعد
کا دور آیا جنہوں نے تبع تابعین سے سنا ہو، ان کے ساتھ
رہے ہوں۔ اس لیے کہ ان کے بعد تبع تابعین کے بعد کا دور
آیا جنہوں نے تبع تابعین سے سنا ہو، ان کے ساتھ رہے
ہوں۔ اس لیے کہ ان کے بعد تبع تابعین کے بعد کا دور آیا
جنہوں نے تبع تابعین سے سنا ہو، ان کے ساتھ رہے ہوں۔
اس لیے کہ ان کے بعد تبع تابعین کے بعد کا دور آیا جنہوں
نے تبع تابعین سے سنا ہو، ان کے ساتھ رہے ہوں۔ اس لیے
کہ ان کے بعد تبع تابعین کے بعد کا دور آیا جنہوں نے تبع
تابعین سے سنا ہو، ان کے ساتھ رہے ہوں۔ اس لیے کہ ان
کے بعد تبع تابعین کے بعد کا دور آیا جنہوں نے تبع تابعین
سے سنا ہو، ان کے ساتھ رہے ہوں۔ اس لیے کہ ان کے بعد
تبع تابعین کے بعد کا دور آیا جنہوں نے تبع تابعین سے
سنا ہو، ان کے ساتھ رہے ہوں۔ اس لیے کہ ان کے بعد تبع
تابعین کے بعد کا دور آیا جنہوں نے تبع تابعین سے سنا
ہو،

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"these people from Edessa, the entire populace of the city will follow them, and they will be antagonistic to idolatry. They will not let the populace of the city favor[772] Your Majesty's will."

From that day on, Julian threatened the leaders of Edessa, and he wanted to punish them. It is a matter of wonder and amazement regarding the religion of the Edessenes, that every last one of them[773] gave up their lives so that the Impure One would not tread within their city gate with their consent.

When the Evil One's messengers came, the Edessenes did not let them enter the city. They actually set up guard posts outside their city wall so that they should not be deceived.

When the True Ones of the city learned that the Impure Ones were coming, they went out towards them to the city gate accompanied by the entire populace. Aristoteles, the head of the city, asked them, saying: "Oh, men, what do you want? Why have you come? Who sent you? Your countenance is foreign to our city. I see pagan fringes on the borders of your garments."

One of them, named Callimachus, stamped his foot and nodded his head, saying: "I am very grieved at the ruination of this city. You have shown a very bad inclination, and there is not much time before it will be destroyed. But, now, concerning these matters about which you have asked: Julian, the eternal emperor, who holds the power of the world, has sent us to his city to announce his coming, so that it will go out towards him to greet him with happiness, joy, and a great solemn procession. Now, see what answer you will give to us concerning this to write and to inform the emperor of your will."

Aristoteles said to them: "Oh, men, you have greatly erred and have been mistaken. You have come to Edessa, into a Christian[774] city, which is foreign to your pagan madness. What do you want in it? What joy did you see in it that you announced for your lord's joy? As your eyes can see, just as in a house of mourning, its walls are enveloped in sackcloth, and its streets"

772. Lit. to be inclined after.

773. Sy: ܡܠܗܝ ܕܡ ܡܠܗܝ.

774. Lit. believing.

ومنها ما هو من الأرض، وهو الذي يخرج منها. ومنها ما
هو من الماء، وهو الذي يخرج منه. ومنها ما هو من
الهواء، وهو الذي يخرج منه. ومنها ما هو من النار،
وهو الذي يخرج منها. ومنها ما هو من الأرض والماء
والهواء والنار، وهو الإنسان. ومنها ما هو من الأرض
والماء والهواء، وهو النبات. ومنها ما هو من الأرض
والماء والنار، وهو المعادن. ومنها ما هو من الماء
والهواء والنار، وهو الحيوان. ومنها ما هو من الأرض
والهواء، وهو الطير. ومنها ما هو من الأرض والنار،
وهو الجن. ومنها ما هو من الماء والنار، وهو الملك.
ومنها ما هو من الأرض والماء والهواء والنار، وهو
الإنسان. ومنها ما هو من الأرض والماء والهواء
والنار، وهو الحيوان. ومنها ما هو من الأرض والماء
والهواء والنار، وهو النبات. ومنها ما هو من الأرض
والماء والهواء والنار، وهو المعادن. ومنها ما هو من
الماء والهواء والنار، وهو الحيوان. ومنها ما هو من
الأرض والهواء، وهو الطير. ومنها ما هو من الأرض
والنار، وهو الجن. ومنها ما هو من الماء والنار، وهو
الملك. ومنها ما هو من الأرض والماء والهواء والنار،
وهو

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"and porticoes are draped in black coverings. There is a great mourning in Edessa, and a bitter suffering, that so and so[775] sits on the throne of Rome: Instead of Constantine, the Christian, Julian, the Apostate; the Wicked One instead of the Righteous One; the pagan instead of the Christian; the madman instead of the Upright and Wise One. What can we say of your foolishness? You have omitted to go to Harran, the mother of idolatry, which fits the tyrant's paganism. She is stamped with his madness, looks forward to his coming, and desires to see him. Since the emperor has the same idolatrous religion, she has decorated her streets and adorned her temples of statues. Day by day she looks forward and expects him for when he will come to complete her desire to carry out her pagan will, to lift up her head which had been lowered, and to raise the horn which was cast down in the time of the previous emperors. Go to this insane city, mother of the mad ones, (and) announce the arrival of your lord. There is joy in his announcement, cheer in his coming, and she is glorified in his paganism. Pass by our suffering city which mourns the mad emperor's paganism and suffers from his error. It is draped in black coverings as if for a dead person. Who will not call one dead who is dead in his life, one who deprives the praise of the living God in his soul and gives it to the filthy spirits? Who will not scoff at him and mock his paganism? Go, then, and say to the madman who sent you: What is your coming to Edessa, the city of the Christians, which does not agree with your paganism, does not give heed to your error, does not open its gates before you, and is victorious in all of them? It does not even recognize you as emperor. Christ is the king of Edessa, and He dwells in its citadels. No foreigner is exalted above Him. If Edessa did not open its gates to the strong kings of Assyria, when they besieged[776] it for three years and did not subdue it, will Edessa open its gates and greet you, the Mad One, the contemptible foreigner, the worshiper of idols? Heaven forbid, that your unclean feet which trod the thresholds of pagan temples should step in the streets of the 'Blessed One'."[777]

775. Sy: ܟܕܐ ܫܠܚ ܟܕܐ.

776. Cf. √ܒܗܬ pe. *SL* 587, mng. 3 [w. ܚܠ].

777. I.e. Edessa, the Blessed City.

ܒܝܫ ܘܡ ܡܕܝܢ. ܡܟ ܒܗܕ ܡܟܘܢ ܡܟܬܒ ܥܒܕ ܠܡܫܠܡܐ
ܒܡܥܒܕ ܠܟ ܟܠ ܡܟ ܫܠܡ ܒܗܕ: ܡܝܢ ܡܟܘ, ܡܝܢ ܡܟ
.ܫܠܡ. ܡܝܢ ܡܟ ܫܠܡܐ ܒܡܫܠܡ ܫܠܡ. ܡܟܬܒ
ܡܟ ܒܗܕ ܡܟ ܫܠܡ. ܡܫܠܡ ܒܗܕ ܡܟ. ܡܟ ܒܗܕ
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ܡܟ ܒܗ ܡܫܠ ܒܗ ܡܟ ܫܠ ܒܗ ܡܟ. ܡܟ ܒܗ ܡܟ ܫܠ
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“Draw your sword against us and stretch your bow as much as you wish. We will not be weary in your war. We have someone who stands at our head and who fights in our stead.”

Callimachus and those who were with him were astounded by Aristoteles’ words, and they were scorned[778] by his insults. Callimachus spoke to the True One in a threatening manner, saying: “Say to me, oh, Wretched One! Foolish dog (who) barks at his master! Do these words represent your opinion,[779] or are they the opinion of everyone of your city? It befits us to learn, write, and inform the emperor so of your evil will.”

The whole populace of the city then made an uproar,[780] shouting and saying: “Everything that the True Ones of our city said was spoken from the mouth of all of us. Except the Jews, the enemies of Christ, whom we will also quickly uproot from our city, there is no one among us who disowns these words. Our city is Christ’s, and Constantine handed it over to him when he died. The documentary evidence is in our church treasury.”

This was the reason that Constantine, the Christian,[781] sent this document to the Edessenes.

At that very time, one of the notables of Edessa, whose name was Ma‘nu, was standing at the king’s gate. When he saw that the bishops of the provinces asked him, as a righteous man, to bless their provinces and cities, he also placed his request for Edessa before the emperor. He entreated him, saying: “My lord, the emperor, remember our Christian city. Esteem your mouth’s blessing at this moment of your departure. My lord, Your Divinity knows that our city holds the belief that your fathers transmitted like an anchor in its inhabitants’ soul. Your Majesty will not forget this: If our sins proclaim this against us, [viz.] that the pagan and wicked Julian will overpower our realm after your death, he will make our city suffer many troubles for its religion. For this reason, we truly ask today for a blessing for our Christian city from Your Just Majesty, so that it will stand before us like a shield of salvation”

778. Sy: ܡܚܡܠܥ [√ܠܥܠ ettaf.; not listed in lexica. cf. √ܠܥܠ af. w. ܒܙ to scorn, make light *SL* 1373].

779. Lit. do you take these words upon you person.

780. See: √ܥܒܕ pe. *SL* 1443, mng. 4.

781. Lit. believer.

ركلوهكم ركه. ههمعه مودهده نهجيم حلم لهحمه. نهجد ي هل
.... حمكم حهجهكده حميد كمحه ميح لم هنم. همهيمحه لم
,معلكم حد دده مينهم. نهجدة حلمم كمد مد موحجملم
ميمده موحجملمده ركده. معهيمة ي حد حلمهجده. ركلوهمينه: 5
ميد ي ركحد. نهمه دمم كمل لم ميمد. كمحلهجه مد نهميعم مل
دمم. حلمم ركقه هنج هل حلمعم ركهه ميمي حد.; معهيجه سحد
ركحمه. حلهنه ميح لم مهه. هلهنهجه ركهج حلحه ركهه ميمي
ركهمعمم هجا مدمم. ركهج ي محجمج ي ركحلحل حدمده جمهجه
كج ميمهلهنه: حلمم همحلحه. ميجمهده دده جمحمه. نهلهنهجه حلحه
,ميحمه كج هجلم. ميمهلهنم حلم هجمع كج. نهلهنهجه سهميعم 10
ركمعجمه, معجمحلتجه ركهمحمه ي ركمم. ركقه هنج حلحل
ي هلهنهجه نهلهنهجه ركمم ميمده لحجج ي حمل حهمه ي حمم
ركهنج ركحمه. هلهجه مد سهلهلهجمده حلحج ي حلم., ه ركمعجمه
ركمه ركهنج مه ي حدم ركدم ي هلهنهجه حلحج هجم, معجمهنجمه
كج مد. نهجمهجه سهلهلهجمده كج ركمهيمل ميمهلهنه ركهنج 15
دهجه ركم دهمه. حجمج ركدم مجمعه, مهيمل حلمه ركهيمم
ركهقهجهجل ركدم ركم مد حده. ركدم هجمه ركحلجه ركهيمج. نهجه
ي هيمجه: حجمج دده حلمج ركمهمه جمه هجمل: ركلوهمينه:
ركحلج هجمه مهجهجه دهه جمج جميمم. ي دهمهلهنهجه ي دهمهلهيمم
,معهيجمم. ركحلج, هيه ميمج مد حل ركدم جمجهجهجه, معهيمل حلهم 20
ركمه ركهجه دهمهلهنه مهجهجهجل, معجمجه. ركهجهجه جميجل
مجمه ركهجه دهمهلهنه مهجهجهجل, معجمجه. ركهجهجه جميجل
ركهج

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"and protect us from all types of harm."
Although pains of death were tormenting him, the wise emperor did not neglect the request of the Christian man, but answered it pleasantly, saying: "My son, what you have asked from us is advantageous for your city. What can the Blessed City gain from our Inferior One's blessing? Your city once received a divine blessing from the mouth of the Holy One and the pure lips of the Word of the Father which cannot be abrogated."
That wise man did not cut short his request, but he very impudently persisted in his supplication and shamelessly requested from the emperor, saying: "If it please Your Majesty, fulfill in yourself what our Lord said in His gospel: 'To him who has it shall be given, and it shall increase to him' [Mt 25:29]. My lord, the emperor, add then to us a blessing upon our blessing, and we will be perfected in our faith. Our Lord's blessing will be a wall for Edessa, and Your Majesty's blessing will be a rampart. She will wage war with idolatry with the spiritual weapon that you procured for her, and will defeat it. She will execrate paganism with the truth of her Christianity."
When Constantine saw Ma'nu's belief and persistence, he articulated[782] a blessing and blessed Edessa. He inscribed his blessings in a letter and sent them to the Edessenes. They held this letter greatly in honor until it was taken from them by the actions of the heretic, Valens.[783]
When the letter was read in the hearing of the envoys of the emperor, Julian, the Edessenes proclaimed their praises of the Christian emperors, who had died and were deceased,[784] and praised their Christianity, saying: "Oh, Christian emperors, the empire of the House of Constantine, the Christian emperor, befits you. With the zealousness of your religion, you uprooted the roots of sin and removed the bushes of paganism. You turned all of the nations to the worship of Christ. A crown and leadership are splendid for you, the builders of the churches and the ones who established orthodoxy in all corners (of the earth). You died peacefully on your bed of life, and you left us"

782. Lit. filled his mouth.
783. I.e. the Arian. See: Nöldeke 1874a:272[5]; Segal 1970:76.
784. Lit. had given rest to their soul.

ܡܪܝ ܐܡܪ ܠܗ ܡܠܟܐ ܐܝܟ ܐܢܬ ܕܐܬܝܬ ܗܟܐ ܠܒܝܬ ܥܒܕܐ: ܐܡܪ ܠܗ ܡܪܝ ܐܢܐ ܡܫܬܠܚ ܠܟ ܠܘܬ ܐܒܝ ܘܐܡܝ ܕܬܬܩܒܠ ܠܟ ܒܒܝܬܗ ܘܢܗܘܐ ܠܟ ܠܐܒ ܘܠܒܪ. ܐܡܪ ܠܗ ܡܪܝ ܐܢܐ ܐ

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"in the hands of a shameless bloodthirsty wolf. Oh, the ones who died for Christ! Pray for our city! Even though you may be dead, you are alive for God. Your deaths are dear to him and precious in His sight. Oh, Constantine, the Christian, pray for the churches whose doors are sunk and whose citadels are deserted. Oh, the establisher of Christianity, direct your religion with your prayer, because clouds of paganism have spread out over it in all places. Oh, just shepherd, help your flock with your supplication, for a destructive wolf has sharpened his fangs against it to tear it apart. Heaven forbid that the True Shepherd who died for it will weaken his hand concerning it and will abandon it into the possession of the wolf. Rather, let Him quickly do salvation for it, and let His sword avenge its persecutors."
As the crowds of Edessa heard those words together with many others like them, Callimachus wrote down these words and sent them to Julian while he was in Antioch. When Julian read those letters that were sent to him, he was infuriated like a madman and suffered within himself for some time. He disregarded these demands until the war of Assyria would come to an end,[785] and he would be finished with his wars.
He wrote and sent (a message) to Callimachus:
"Depart from the Abominable One[786] and do not oppose her[787] until I have time to do those things to her which I have sought. It is a boastful and proud city which does not know its emperors, does not recognize its leaders, and declares no other god except the Nazarene. What medicine is fitting for the Mad One's[788] wound, except that it should be destroyed and be renewed from the start? There is no way, except that I should destroy it, and then renew it again. It does blossom in the presence of the gods, but boasts of its cross of the Nazarene. For some time it has been proud, has boasted, and relied that this would save it from my hands. For some time I have instructed and taught it: What is the help of God? What is the chastening of my gods? But until its time is ripe, depart from this mad city. Go, prepare for us in Harran, the pleasant city of the gods, which is desirous in our sight,"

785. Cf. √عمك pe. *SL* 1596, mng. 23.
786. I.e. Edessa.
787. Cf. √2#صنو etpe. *SL* 1407.
788. I.e. Edessa.

لے حد نہیں ہوتا۔ جہاں ہم کو کہیں کوئی نہیں
دیتا۔ جب ہم سب کو ملنا ہے جانے کہاں
ہیں۔ ہمارے دل ایک دوسرے سے ملے ہوئے
ہیں۔ ہم کو کوئی جدا نہیں کر سکتا۔ ہم
ہمیشہ ایک ہی جگہ رہیں گے۔ ہم کو کوئی
جدا نہیں کر سکتا۔ ہم ایک ہی جگہ رہیں گے۔
ہمارے دل ایک دوسرے سے ملے ہوئے
ہیں۔ ہمارے دل ایک دوسرے سے ملے ہوئے
ہیں۔ ہم کو کوئی جدا نہیں کر سکتا۔ ہم
ہمیشہ ایک ہی جگہ رہیں گے۔ ہم کو کوئی
جدا نہیں کر سکتا۔ ہم ایک ہی جگہ رہیں گے۔

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"is delighted at our coming, and rejoices in our festivals."
He also wrote to the Edessenes matters about which we do not need to write in this book, some of which were threatening and menacing, and others of which were wicked and reviling. Why do we need to relate the wickedness and reviling of the Abominable One, who, of his own accord, turned toward the land of his enemies? Propriety compels us to make mention[789] in our narrative of the reply of the matters which the Edessenes wrote to him as a comfort for the Christians,[790] as encouragement for the True Ones, and as praise for the citizens of the Blessed One who persevered, were steadfast in their truth, and did not fear the anger and power of the emperor, but were greatly amazed at his idolatry and suffered from his madness.
When the letters were read in their presence in the circus, and they heard his reviling and haughtiness against God, they also scorned his letters as much as they could and mocked him and his paganism. In the presence of Diodoretus who had brought the letters, they immersed them in the excrement of the latrines of their city. They were neither afraid of the tyrant's threats, nor were they frightened by his menaces. As people who were sound in their belief, and relying on their God's aid, they sent him replies to his letters. Sending it through Diodoretus, they replied to him with double contempt, as follows:
"Our entire city is quite astonished at how you have become mad, have gone out of your mind, and have been blinded in all your sense. You do not understand that you have nothing in common with us. We do not agree with your paganism, do not give heed to your error, and do not take part in the filthy sacrifices of the altars of your idols. Since you do not know God, we do not even know that you are the emperor. What, then, do you want in our city? We are amazed and astounded at your tyranny. The king of our city, the one to whose crown all crowns of creation are subjugated, dwells within its walls. Behold, you, the stranger, son of the storm! Behold, You dare to enter His city! Far be it, that Edessa, the Blessed One, the Mother of the Christians, should let a stranger enter over her true king, through whom she became strong and powerful. Her blessing"

789. Lit. place a remembrance.
790. Lit. believers.

ܟܬܝܒ ܡܫܝܚܐ. ܒܫܡܗ ܕܝܫܘܥ ܡܫܝܚܐ ܐܬܟܪܙ ܠܗ ܠܟ ܐܡ ܚܕ ܡܢ ܟܠ ܐܢܫ ܕܐܬܐ ܠܥܠܡܐ ܗܢ ܕܐܢ ܠܐ ܐܡܪ ܠܗ ܐܢܫ ܕܐܢܐ ܡܫܝܚܐ ܗܘ ܐܘ ܐܝܠܝܐ ܐܘ ܐܚܪܢܐ ܕܡܬܚܙܐ

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"made her a wall which cannot be subdued. Oh, madman! If, When she had not known him, she believed in him and praised his humility, after the victory and the glory which he has given to her should she deny him? By the mouth of her citizens, she persuaded and requested him[791] to dwell and reside in her, and to be king over her forever. If when she had not seen Him, for a long time she took His lordship upon her and received His royal scepter[792] with honor, how much more so today that she sees Him always with a clear believing eye. He took her into His soul. She dressed Him in His baptism. She loves His holy body. She kissed Him on His lips. She carries Him on her hands. She joins Him to her eyes. She is marked with His name and stamped with His form. She worships His humility and acknowledges the sufferings of the one who redeemed her by His death and liberated her by His being killed. He promised her victory by His blessing. He placed her above all the wars and battles of her enemies."

"Oh, Dead One in his life! With all these good things that He did for her, do you want her to renounce Him? If you think that the Edessenes will obey your paganism, or will wear white garments and go out to make you happy, or that Edessa will open its gates for you and go out towards you eagerly, or that it will decorate its streets and porticoes in your honor, you are quite mistaken. Do not seek such things in Edessa, for the day of your coming will not be a day of joy for her, but it will be a day of suffering and travail. Because of your madness her walls are draped in sackcloth of mourning. Her streets and porticoes are dressed in black. She has made a house of mourning for you in your lifetime. As far as we are concerned, you have been dead for a long time. On the day that mourning for you by her will cease, and the days your house of mourning will be completed, she will wear white (clothes) for you instead of wearing black ones for you. She will clap (her) hands and rejoice over you. She will stamp with her foot, answer, and say: 'Ho! Ho! Our eye saw him' [cf. Ps 35:21]. She will scorn the magical acts of your paganism and say: 'Oh, madman, where is your glory?' The High One who has fallen, the Elevated One who has been swept away, and the Proud One clothed in haughtiness has been annulled, annihilated, and is non-existent. Not only will our city alone rejoice in these matters, but also, at that time, heaven and earth, and all that is in them, will scorn your paganism. They will execrate your foolishness that has disappeared"

791. Lit. she offered him persuasion and request.

792. See: ܠܡܢܗܪ *SL* 681.

ܗܘ ܕܥܒܕ ܡܫܬܥܒܕܐ ܡܫܚܐ ܐܚܕ ܟܡܝܫܝ ܠܐ ܡܝܐ ܗܘ
ܡ ܒܗܡ ܟܬ ܠܐ ܕ ܐܡ. ܟܬܒ ܐܡ ܗܘ ܒܡ <ܡ>{ܗ}ܟ ܐܚܫܐ
ܡܫܬܐ ܟܫܚܟ ܡܫܚܬܐ ܟܫܒܐ. ܡܫܚܫܚ ܒܢܐܡܐ ܡܐ ܒܟܫܡ
ܐܡ. ܬܠܐ ܟܠܟ ܫܠܐ ܡܐܡܐ. ܫܐ ܐܚܐ ܡܝܐ. ܡ ܒܟܐ
ܡܝܡܐ ܡܫܚܠܐ ܟܝܐ. ܡܫܟܐ ܫܠܐ ܒܐܡ ܡܫܡ ܠܐ ܕ
ܟܬܐ ܐܥܠ ܡ ܟܡܐ ܐܡܐ ܝܒܐ ܟܐ. ܟܝܫ ܐ ܟ ܒܠܐ
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ܟܬܐ. ܫܟܐܩܐ ܡ ܟܐܬ. ܟܐ ܡܝܫ ܟܐܫܐ
ܡܫܐ ,ܡܐܥ ܟܐܐ ܡܫܐܫ ܟܝܫ. ܫܟܐ ܟ ܟܐܠ
ܐܡ. ܫܟܐܝܫ ܟܐܫ ܫ ܠܐ. ܫܠܝ ܡܝܐ ܟܐ
ܡ ܟܐ ,ܡܐܝܫ ܟ ܐ ܐܚܐ. ܫ ܐܐ ܟܝ
ܡ ܟܐ ܫ ܫ ܟ ܐ ܟ ܐ ܟ ܐ

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"in your sins. If, then, you decide to hear face to face these matters which we have written to you, come to our city. If not, turn aside and pass by us like a man who knows his honor. Behold, you have removed and thrown away all of your insults behind you."
The above is the text of the letters which the Edessenes sent by means of Diodoretus, his messenger, to Julian, when he was in the city of Beroea.
When he read those letters that were sent to him, he was very angry at Diodoretus. He threw him in prison, considered making him suffer many evil things for having yielded to the will of the Edessenes, and having agreed to be the one who brought their letters. He wished to soothe his anger and to placate his wrath on the people whom they assigned to bring the letters.
When the tyrant saw that he was mocked, he decided to destroy Edessa before the war. He became incensed, saying:
"Because they have joined together to revile Our Majesty, may the gods do to me so and even more, if I forgive (?)[793] Edessa before I destroy it! When the gods have given me rest, and I am done with my wars, I will build it anew, restore it, and place a people in it which knows the will of the gods and obeys my majestic will."
There was a man in the city of Aleppo, whose name was Eucolianus, who was well known to the emperor in his city. Since he had presented many gifts and not a small number of presents to Julian when he was in Antioch, he was very familiar with the tyrant. When he came to his city, he gave him twice as many presents, and he supplied the emperor's table[794] on the days that the emperor spent in the city of Aleppo. This man that we are speaking of was a Christian, and he was afraid that he would reveal himself on account of the emperor's command. When he learned that the emperor had decided an evil thing against Edessa, he suffered and was grieved about the city. He waited for an (appropriate) appointed time to put forward his request to the emperor.
When the day came that Julian was to leave Aleppo,

793. See: √حدة af. *SL* 1066, mng. 10.
794. I.e. the food for him and his entourage.

ܗܘ ܕܥܒܕ ܒܝܬ ܡܫܝܚܐ ܠܐ ܡܫܟܚ ܠܗ ܡܢ ܫܘܠܛܢ ܥܠ ܒܢܝ ܐܢܫܐ: ܒܝܬ ܡܕܪܫܐ ܐܝܬ ܠܗ ܠܡܫܝܚܐ ܒܫܡܝܐ ܘܒܐܪܥܐ. ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ ܝܫܘܥ ܒܥܘܢܝ ܕܐܒܝ ܐܢܐ ܡܫܬܕܪ ܠܟ ܘܐܢܬ ܡܫܬܕܪ ܠܝ ܐܦ ܐܢܢ ܒܗ ܢܗܘܘ ܒܚܕ ܒܝ ܘܒܗ. ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ ܝܫܘܥ ܒܥܘܢܝ ܕܐܒܝ ܐܢܐ ܡܫܬܕܪ ܠܟ ܘܐܢܬ ܡܫܬܕܪ ܠܝ ܐܦ ܐܢܢ ܒܗ ܢܗܘܘ ܒܚܕ ܒܝ ܘܒܗ. ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ ܝܫܘܥ ܒܥܘܢܝ ܕܐܒܝ ܐܢܐ ܡܫܬܕܪ ܠܟ ܘܐܢܬ ܡܫܬܕܪ ܠܝ ܐܦ ܐܢܢ ܒܗ ܢܗܘܘ ܒܚܕ ܒܝ ܘܒܗ. ܐܝܟ ܕܐܡܪ ܠܢ ܡܪܝ ܝܫܘܥ ܒܥܘܢܝ ܕܐܒܝ ܐܢܐ ܡܫܬܕܪ ܠܟ ܘܐܢܬ ܡܫܬܕܪ ܠܝ ܐܦ ܐܢܢ ܒܗ ܢܗܘܘ ܒܚܕ ܒܝ ܘܒܗ.

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he summoned Eucolianus and said to him: “Because you have found favor and grace in Our Majestic sight, in that you honored me in a distinguished fashion, for the time being, until the time that we can repay you good for good, ask for something from me which will please your soul and satisfy your will, and it will be given to you. I have decided to do a kindness to you for your kindness.”
When Eucolianus heard these things from the madman, he fell on his face and bowed down, saying: “Because I have found favor and grace in Your Majestic sight, Your Divinity has been disposed to request these things from me.[795] But, my lord, the emperor, what kindness is there with which a servant can honor his master? All that belongs to your servant is yours. What is yours was received from what was yours. What kindness was there in your servant that I was worthy of serving Your Divinity? I, myself, am astonished as to up to where I have reached by your mercifulness. I speak face to face with Your Divinity.”
Julian said to him: “I swear by the fate of the gods, and by my majestic life! I will do for you whatever you desire. I will do for you whatever you ask.”
The time for persuasion being appropriate, the Prudent One, then put forth his request to the tyrant concerning Edessa, with fear and trembling, saying: “If it please Your Terrible Power, do not let your anger be prolonged on my request. I am small and despised, and my request is greater than I.”
Julian said to him: “What is you request? Tell me.”
Eucolianus said: “My request and my petition is this: Peace to Your Majesty and tranquility to your realm! Mercy to the guilty ones, forgiveness to the sinners, time of repentance for Edessa! My lord, great mercy is worthy of Your Majesty.”
The accursed tyrant became very incensed and angry at Eucolianus’ request. Because he loved him, he did not want to harm him, but only to cause him to regret by words, saying: “I am extremely astonished at this one matter. These requests are imprudent, and you do not know what you are asking. It is not fitting for us to be enraged over this, for you have no (personal) need”

795. Lit. your servant.

سعيد فيلا ملأ: يدام لحد ابعاهنا لم ومأ ابحر مك. ٥هنم
ملحم مكم ٥هنم حيدة ملأ. ٥حمالثم يلم جيعة
مكدة. ابهر مكم ابعم مكم يدام لحد. ابحر حد ثم مؤهم مؤهنم
.تعلم ملكم ملم. تم حمكدة مؤهم مك ي مك تم مؤهم 25
حيدة لأهم. ملعلمهم٥ معلمحم ابعاهنم. لحل مم هاحمم
يكمام لم مؤهل. ٥حمالحلحم مهجا مهاحمسكم, ابح ابحر
م, مكمة. ,مبعمل مهاحمثم مكدة. ملحمحثم مكمحمة
مكتمل مكمية ٥حمدسمعل مكملمة ٥حمالحللحل مكمم
ثم مكم, هاحمحة, هاحمم. ابعم مكملمهم ❖ مكمم هاحمم 20
,م مكم. معمللم تم ابعم. حمد ,م مكم, هاحمم. ٦معة
ابحا مكمة. ,هاحمم لحد هاحم مع مهاحمثم مك. مكمكا مهاحمم
مح مححد. ابعم حد ,مبعمم لحد مؤهل مكمة معاحمد ,مبعم
.ثمهاية لمكا حد. مكمحمل مكمد تم لهذ حد. مكموقم مكم
مكمحم مكمم. هم حمحم مكم لمحمهم لحمة. هم حمحم مكمحة 15
هاحم مكم ابحا لحد ,هاحمحة ثمسثمة مكم مكم مكملمة ٥حمدحم
.معمللم تم ابعم ٥حمالحمسلم لحد للحم مقمحم مقمحة
٥حمالحمسلمبحم مهلحمهم مكمل مكمحة. مكمبمهم مكمحة مكمة
.هاحمسلمة مكمحمحمهل مكمهمة. هاحمحة مم مكمم مكمالم
مكمم مكمة. هم حمحم مكمحة لحد مهاحمم مكمة لحد 10
,معمحل ابعمة مكمحة مهاحمالم, ثم مكم. مكملم, ابح مة
مكمة. مكمم هاحمم لحد ابحمهم مكمم مكمحمم مكمحم.
مكمة مكمية هاحمحة مهاحمم مكمحة. ابعمة مجم, معمقم
لحد لهذ. مكمم حم مكملمهم مكمم مجمم مكمة.. مهاحمالم
ملم مهاحمالم مم ابحمهمة ابحم ثم مكم مكمم. مم حممثمة 5
مكم ابعم. مكمة حم مكمحمة مكمة مم ابا مكمكمة مكم
مم مة مكمة لحد. مكمهاحمالم ملم مكمحمالم مكمحة ابحم
لم مؤهم حد. مكمهاحمة مكمحة لم مكمم. مهاحمالمة مكمثم
مكمكم مكمية مكمحمة لحم. مم ابحمة مكملمهم, مكمة

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"in your request. You restrain me[796] from taking revenge on those who slandered me, but your request justifies for your reproach of My Majesty."

When Eucolianus heard these (words) from the tyrant, he was terribly afraid. He fell to the ground[797] and was silent. The color of his face changed out of fear, and he was like a dead person.

When the tyrant saw that Eucolianus was exhausted out of fear, he was greatly grieved concerning him. He calmed him down and spoke with him pleasantly, saying: "I know that upright and wise men suffer when killing, destruction, or some damage occurs in one of the cities in the realm of their emperors. Their perception should be praised for this. However, it is proper for one who experiences the ruin and destruction of a province or a city to inquire what was the reason for its destruction. If you knew what letters the Edessenes had sent to me, you would have been a stimulator to avenge our abuse and the insults to Our Majesty even more than we. However, as a man who was not acquainted[798] with their impudent vice, you prayed for their pardon, and you had no concern about this. If they had later retreated from the perverse idea of their rebellion, they would have gained their lives though the effort of your appeal for them. (But), if they continue to maintain the idea of their rebellion, they will have gained destruction for their city and ruin for themselves by their rebellion."

When he heard these things, Eucolianus fell down prostrate before the tyrant, saying: "Now that my lord has strengthened his servant, my soul has returned to me, and I have regained strength, if it please Your Terrifying Rule, please permit me to plead my cause[799] regarding my request from Your Terrifying Rule. I did not feel suffering with regard to the ruin of the wretched city, rather that Our Majesty should not be insulted. This will be a great disgrace for us and a difficult pain for Our Majesty. After the army has been positioned on the frontier, and war has been declared against Assyria as a result of their journey (?), will we cause them to return from east to west, as from the start, without the emperor's having waged war ?[800] The Assyrians will scorn us, speak nonsensical words about us,"

796. See: √ܡܚܐ pe. *SL* 1645, mng. 1a.

797. Lit. he hit his face on the ground.

798. See: ܝܕܥ *SL* 808.

799. Sy: ܡܝܬܐ ܕܡܠܬܝ. Cf. √ܡܠܠ pe. *SL* 934, mng. 11a.

800. Cf. √ܡܥ pe. *SL* 949, mng. 7.

ہم نیز۔ ہمدم کی علم کے تعلیم کیا پڑھتا۔ ہمارے
مسلمان تھے تھا ۔ ہوتا کی ہمارے ہم ہوتا
ہوتا۔ شاعر کے ہو، مقدار ہوتا ہے تھا۔ تھوڑا ہوتے
ہمدم۔ شاعر کے ہو، مقدار ہوتا ہے تھا۔ تھوڑا ہوتے
کے آدمی ہوتا مسلمان ہوتا، ہوتا تھا۔ ہوتے ہمدم
صحت آتا ہو ہوتا۔ تھا، ہوتا تو ہو<ir>{ا}</ir>۔ شاعر
ہوتا۔ تھا ہوتا ہے تھا۔ ہوتا ہوتا ہے تھا ہوتا
ہوتا ہوتا ہوتا ہوتا ہوتا ہوتا ہوتا ہوتا
ہوتا ہوتا ہوتا ہوتا ہوتا ہوتا ہوتا ہوتا
تو ہو ہوا ہے تھا۔ ہوتا ہوتا ہوتا ہوتا تھا
ہوتا۔ ہوتا ہوتا ہوتا ہوتا ہوتا ہوتا ہوتا
ہوتا

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"and say: "When Persia had not as yet opposed[801] (the enemy) in its strength, the Romans began to turn tail[802] in the east." Also, another matter, my lord, the emperor. If the Romans were to besiege a city located in Our Majesty's realm in order to capture it, we would be considered to be a base people in the eyes of the Persians. The perception of us is rebuked in that we abandoned dealing with a war that was imposed upon us and dealt with a wretched city that Our Majesty's *galearius*[803] could have avenged whenever your command permitted him. Now, my lord, the emperor, leave those wretches in their tormented lives until Your Majesty returns victoriously from the Persian wars. If they have repented, and their repentance is pleasing in your divine sight, [all is fine]. If not, their fate is sealed,[804] and you and your empire are innocent of their blood."

Julian said: "I would have regarded all of these things as superfluous had I not considered the petition of your request under oath. I do not want their penitence as I want their ruin [.....],[805] so that from now on I will do according to your word."

Eucolianus bowed and exited from the emperor's presence.

After these things, because of the promise of his oath, Julian set out towards Harran with his hatred of Edessa concealed in his heart. He bided his time. Traveling[806] and moving quickly, he and his armies that were with him set out from Aleppo. He neither tarried on his journey, nor did he tarry in any of the inns in which he stayed. He proceeded until he entered Harran.

When the Jews who were living in Edessa heard that Julian had crossed the Euphrates to the east, they stole away secretly and left their city together by twos and threes. They were afraid of openly going out in a group in sight of the civilian populace because the Edessenes had seriously threatened them and were seeking a pretext against them. When the *archisynagogos* of the Jews and those who accompanied him assembled at a certain meeting place, to go and greet the madman, they were about 700 men. They adorned themselves, put on white clothes, and took trumpets in their hands

801. See: √ܡܟܠ pe., *SL* 1311, mng. 2.

802. Cf. ܐܒܝ *SL* 482, mng. 1.b.3.

803. See: ܓܠܝܐܪܝܘܣ *SL* 237.

804. Sy: ܥܠ ܪܫܗ ܕܕܡܗ their blood is on their head.

805. Sy unclear: ܐܝܟ ܕܠܐ ܒܥܝ ܠܗ ܡܛܠ ܕܐܢܐ ܒܥܝ ܠܗ ܕܢܚܡ.

806. Read: ܘܐܙ.

ﻣﺤﻤﻮﻱ ﻭﺍﻳﻪ : ﺷﻌﺮﺣﺖ ﻫﻠﺘﻪ ﻣﺎ ﻟﻴﺪﺭﺕ ﻭﺍﻳﻪ ﺩﺭﺍ ﺩﺍﻳﻨﻤﻮﻥ
ﻫﻤﺪﺍ . ﻧﻬﻠﺘﻪ ,ﺍﻳﺮ ﻣﺎﻳﻨﻤﺪ ﺗﻮﻫﻮ . ﻣﺴﺪﺭﻟﻪ ﻣﺎ ﺳﻲ ﺷﻞ ﻟﻴﻔﻪ
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ﻟﻴﻤﻪ ﻣﻪ ﻫﻮ ﻫﻮﻫﻠﻪ ﻣﻴﻤﻪ . ﻫﻮﻣﺪ ﻫﻮﺩﺕ ﻣﻴﺪﺍ ﻟﻪ
ﻟﻴﻤﻪ ﻫﻮﻩ ,ﻫﻠﻪ ﻫﻤﻮ . ﻫﻮﻣﻪ ﻫﻮﺩﺕ ﻫﻮﻩ ﻫﻮﻫﻠﻪ ﻫﻮﻩ
ﻫﻮﻫﻠﻪ ﻫﻮﻣﻪ ﻫﻮﻩ ﻫﻮﻫﻠﻪ ﻫﻴﺪﺕ ﻫﻴﺪﺍ ﻫﻮﻫﻠﻪ ﻫﻮﻩ
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ﻫﻮﻫﻠﻪ ﻫﻮﻣﻪ ﻟﻪ ﻫﻮﻫﻠﻪ . ﻫﻴﻤﻪ ﻫﻴﻤﻪ ... ﻫﻮﻫﻠﻪ ﻫﻮ ﻫﻮﻩ
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ﻫﻮﻫﻠﻪ ,ﻫﻮﻫﻠﻪ ﻫﻮﻩ ﻫﻴﻤﻪ . ﻫﻴﻤﻪ ﻫﻴﻪ ﻫﻴ ﻫﻮﻩ ﻫﻴﻤﻪ . ﻫﻴﻤﻪ ﻫﻴﻤﻪ
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ﻫﻠﻪ . ﻫﻮﻫﻠﻪ ﻫﻴ ,ﻫﻮﻫﻠﻪ ﻫﻠﻪ . ﻫﻴﻤﻪ ﻫﻴﻪ ﻫﻮﻩ ﻫﻴﻤﻪ 20
ﻫﻴﻤﻪ ﻫﻴﻤﻪ . ﻫﻴﻪ ﻫﻮﻫﻠﻪ ﻫﻴﻪ ﻫﻴ ﻫﻴﻤﻪ ﻫﻮﻩ ﻫﻮﻫﻠﻪ
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to play before him when they met him. They went to greet him very far from their city.

When he saw them, he knew from the blaring of the trumpets that they were Jews.[807] He asked them: "Where are you from?" When he learned about them that they were from Edessa, he panted,[808] blasphemed, and angrily rebuked them. He sent them away from him, saying:

"If you were not rebels like the citizens of the Uprooted One,[809] you would not have dwelt in a godless city. You were like them, alien to the worship of the gods. Therefore, it has become clear that you were comrades in their error, and your concern is joined with theirs. If it is not as I have said, where is the goodwill that you have shown towards us even in one matter? Were you, perhaps, unable to build a small altar in your place of worship to Zeus, the great god, from whom help flows to people? Or, perhaps, were your love true to us, would we be unable to pay you a benefit for this if your debt to us wasn't strong? But this is exactly what they say. You share the same idea as those rebels who hate their lives, whose remembrance will be shortly wiped out,[810] and their name and religion will be effaced from the face of the earth."

The *archisynagogos* of the Jews, together with those who were with him, remained silent and were calm, until a command permitted them to defend themselves for their demand. When he permitted them to speak, the *archisynagogos* began to speak before the tyrant:

"We request from Your Terrifying Power not to be considered in your divine sight like those godless idol worshippers. Unlike them, we do not worship the Nazarene whom our fathers crucified. We have done nothing wicked or worthy of death towards Your Majesty. Because we are in accord with Your Majesty's will, we have become hated in our city. May the gods reveal to Your Power[811] what an oppressed and abased way of life we live with those deniers of your divine will. We are oppressed and aggrieved. Our synagogues are seized and our houses are despoiled. Our places"

807. Lit. the circumcised ones.

808. Lit. made a noise in his nostril. See: √حمحـ af. *SL* 1223, mng. 4.

809. I.e. Edessa.

810. The original text ܢܫܬܟܚ 'will be forgotten' was emended by the editor to ܢܫܬܚܐ

811. Text: ܚܫܝܠܘܬܟ; cf. ܚܫܝܠܘܬܐ *SL* 1145, mng. b.

كه ,معلحمه‌ى ما داند .معلحمه‌ى كه ,معنده حصحصل
كحصه‌ى كه .خداى مرا بده ؤمعنده‌ى كه مركبه‌ى مصوى
مكمر كه‌ى خداى داكعه ؤداى مرابط ؤ حدوهعه‌ى .مرابعه‌ى
مبسمت حعفه‌ى .خداى ,مبداى كه‌ى ؤمعلح كله بده ؤداى
بد ,معنده‌ى كه ؤداى مرابه‌ى .مراى وبد ؤمعنه ابحى ه .چرى ه 5
.مرهبعه‌ى مبنى مراى ؤداى مرابحه‌ى تل مل داى‌ى .ابحى
مرهبعل مرابحه‌ى ؤداه‌ى ميحب سلى مل‌ى مرهبعنه‌ى تل
مرهعه‌ى بده بل مبلى هاى ؤمعهنه‌ى ؤداه‌ى ممى مسلبى
مبداى مراى ؤحسبت ابعى ؤمعنه‌ى ؤمعهنبل ؤداى
حاى .مجل مبت كى هاى ؤداه‌ى دل مكى .ظبعى‌ى مراى 10
مجعل .مرهبعه‌ى مرابل ؤداه‌ى كى مجل‌ى .مرسب ؤى
مرابده‌ى ميا مبعى .مجى مسلى هوا ؤمجهبحل هبت
ؤمجبحل ميبت هداى مصعه مل بعه مجل‌ى ؤى .بعبعبل
ه, ب, مراى ؤهاى ؤمجمى ابعه داى .مرابى ببهبعل
ؤمعبعبى بعبه مرابه كاى‌ى .ؤداى ؤمعبعى بعبى .ظبعى‌ى 15
ؤمعهاى‌ى ؤمعبه بعجهى‌ى ؤمبعبى ,كلح{حل}هاى ابل بعبى
.ظبعبى كاى بعى مرابسى‌ى ما مرهبعت حى .ابعهاى ببعبى كه
ؤداه‌ى مرابده ؤهاى هعه بد .كاعه مصعه داى مبل
حاى .بللهاى ؤهاى هعه بده ؤمسلبه بعبى ابعى مجى 20
كه مل مبعى .مجبل بده بعبعل مرهبعت حى مداى
مام مبى ؤبجهاى‌ى ميت تعبهى مى .ميبى ؤجبل‌ى
ؤمعهبجه مبنجه مبعى دهداى مبى كى داى .{}مبى مى مجبل
ؤجهبجلى مبت كى مبى ؤ<علعى ابل ؤهبعبى مبعبى مجبهى 25
ؤجهبجلى مبت كى مبى ؤ<علعى ابل ؤهبعبى مبعبى مجبهى
ؤجهبجلى بد ؤى مل بعه مهبجل مرعى داى مبعى بده داى
ؤمعهبجه مبنجه مبعى دهداى مبى كى داى .{}مبى مى مجبل
مام مبى ؤبجهاى‌ى ميت تعبهى مى .ميبى ؤجبل‌ى
كه مل مبعى .مجبل بده بعبعل مرهبعت حى مداى 20
حاى .بللهاى ؤهاى هعه بده ؤمسلبه بعبى ابعى مجى
ؤداه‌ى مرابده ؤهاى هعه بد .كاعه مصعه داى مبل
.ظبعبى كاى بعى مرابسى‌ى ما مرهبعت حى .ابعهاى ببعبى كه
ؤمعهبجه مبنجه مبعى دهداى مبى كى داى .{}مبى مى مجبل
مام مبى ؤبجهاى‌ى ميت تعبهى مى .ميبى ؤجبل‌ى
ؤجهبجلى بد ؤى مل بعه مهبجل مرعى داى مبعى بده داى 25
ؤجهبجلى مبت كى مبى ؤ<علعى ابل ؤهبعبى مبعبى مجبهى
مبنجه ؤجهبجلى مبت كى ,ابل مامى ؤمعنه مبى مابجه
هبت ؤبعنه .مجل مابده مجع هبت مجعلبه .مبعبلى ابع

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"of assembly are uprooted. Our heads are smashed. Until now there was no one to judge our judgment or to adjudicate our claim. If we have not built an altar to the gods, (it is because) they fabricated[812] pretexts against us of how to remove us empty-handed from our property and to estrange us[813] from our possessions. How much more so (would it have been) had it come to their attention[814] that our people in their audacity had built an altar! They swallowed[815] us like serpents and devoured us alive. We request from the Terrifying Power of Your Excellency not to consider us as rebels in Your Majesty's sight. No one has ever seen rebellion either in us or even in our fathers. We are subject to kings and subservient to governors. Even though our Torah permitted us to worship (only) one God, our fathers worshipped and bowed down to many gods. They acted according to the will of their kings and their governors. Similarly, we are also in accord with your divine will, and we worship and bow down to the gods which Your Majesty permits. Only the opinion that Your Majesty has concerning us due to the Edessenes should be expunged. Your Divinity should believe that we were not associates at all in the evil of the Edessenes, with whom our sins have caused us to dwell. If Zion, the true city, had not been foolish, our city would not have been called Edessa. Just as our brethren, who are scattered in the world, consider their dwelling only as a (temporary) place of residence, our true city is the one which jealousy has uprooted and envy has destroyed. When the gods will show you favor, and you will be victorious in your wars and overpower your enemies, remember the wasted Zion, her destroyed Temple, and her scattered children. Exalt the Humiliated One, the High One which has fallen, and the Enduring One which has been swept away. Let her spirit grow in you, may your years be prolonged on account of her oppression,[816] and may Your Power rule over the world."

Julian said to them: "I encouraged and comforted your brethren who came to me to Tarsus in Cilicia, and I placed their request before me concerning your ancestral land, as well as the temple of their worship. They received utterances which assuaged their weakness"

812. Cf. √ܬܚܠ pe. *SL* 264, mng. 3.

813. Cf. ܒܬܘܒܢܐ *SL* 589, mng. 5.a.2.

814. Lit. hearing.

815. See: √ܗܡܡ pe. *SL* 989, mng. 6.

816. See: ܚܠܒܚܬܐ *SL* 1102.

ند کھڑکی تکیہ تھا۔ مکان ہوا۔ تھا کہ کیا تھا حقیقت
مکالمہ: مکالمہ ہے۔ مکالمہ مکالمہ تھا کہ ند ہے۔ مکمل
مکالمہ: تھیٹر کے ہوگیا تھا مکمل مکمل
مکالمہ نہ ہوگیا مکان ہوا۔ پڑا تھا
ہوا کہ دیا تھا تھا مکان ہوا۔ ہوگیا ہوگیا ہے
نہ تھا تھا۔ ہے ہوگیا ہوگیا ہوگیا ہوگیا ہوگیا
مکالمہ ہوگیا مکالمہ: مکالمہ ہوگیا ہوگیا ہوگیا
ہوگیا ہوگیا ہوگیا

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"and comforted their mind. (I will do) similarly for you what you have requested from us. We renew the very same promises for the establishment and consolation of your obedience. If it be the gods' will to give us victory in the wars of Assyria, I will build your city and strengthen it when we return in peace to the realm of our empire, and it will be called by the name of our empire. I will renew your Temple which was destroyed and make its latter one greater than its former glory that it had in the time of Solomon who built and decorated it."

When the Jews[817] heard these things, they immediately threw themselves in front of him and bowed down to him, saying: "Thanks to the gods who have put us mercifully before Your Majesty. May long life be given to you in view of our persecution."

Julian said to them: "You have shown today the good will which you possess towards me. We have recognized from the fruit of your lips with what perfection and guileless love you stand with the gods, who do good to the ones who worship them. We will also do compassion and mercy for you, since we truly believed that you were not associated with the rebellion and the error of those citizens of the Uprooted One[818] whom I intend to avenge for all the evil and odious things which they have done until today."

The *archisynagogos* said to him for[819] all those who were with him: "My lord, the emperor, if we had brought a report to Your Justice some time ago that those evil things are done in the very city which rebels against its kings, and of how much the boldness of its inhabitants have grown against the gods and Your Majesty, would it have seemed felicitous and justly proper for us, to be in accord with their evil things? If we are oppressed, downtrodden, robbed, despoiled, and our head is smashed, these things suffice to be witnesses to Your Majesty for us that they will never have peace with us. Let the gods reveal to Your Mercy what a base and downtrodden life we live with them. Were it not that we had gone out from the city by means of trickery by twos and threes, we would not have dared"

817. Lit. the fraudulent ones.

818. I.e. Edessa.

819. Lit. from the mouth of.

.ܟܬ ܐܘܟܝܬ ܐܠ ܟܡ ܡܟܘܟܬ ܒܟ ܐܡܢܟ ܡܟܟܟ
ܒܡܟܟܠ ܒܠܡܡ. ܠܡܡܬ ܡܟܒܬ ܟܡ ܐܡ ܐܡ
ܡܟܟ ܠ ܐܠܡ: ܡܠܝܟ ܟܟ ܒܡ ܟܡ ܐܟ ܐܟܟܟ
: ܐܟܟܐ ܒܡܡܡ ܟܠܟ ܡܡ ܐܡ: ܐܡܡ ܒܟ
.ܡܝܡܡ ܐܟܟ ܐܟ. ܒܡܟ ܐܠ ܐܟܟܟ ܒܟ 5
ܐܡ ܡܝܡ ܡܟܟ ܟܝܡ. ܟܝ ܐܟܟܟ ܒܟ ܒܡ
ܒܟ ܐܡ ܐܟܠ ܟܟ ܡ ܡܡ ܒܡ ܡܟ ܟܟ
ܐܡܡ ܐܡ ܐܠ ܟ. ܐܟ ܠܡ ܐܟ ܐܟ. ܒܟ ܟ
ܐܟܡ ܡܠ ܟ ܡ. ܡܟ ܡ ܐ ܐ ܐ ܐ 10
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"to go out as a group openly to greet and pay obeisance to Your Divinity, for the crowds of our city would have whipped us like dogs. The gods know what will result from this action. It is a rash and audacious city which does not fear the gods and does not dread emperors."

They slandered their city fiercely before the tyrant, inflamed him with jealousy, and incited him with regard to the ruin and destruction of their city, by promising that they could hand over the southern gate of their city.

He did not pay heed at all to their words but dismissed them with this: "Go now! This is not the time for such vengeances. However, be calm until the time is favorable[820] for us to come and deal with your city, as the actions concerning it merit."

He dismissed them with this from before him. The madman hastened speedily on the course of his journey and set out[821] on the route going towards Harran. He circumvented Edessa and did not enter it. When he looked at it from the opposite side, he shook his head, rebuked (it), and snorted at it, saying: "Oh, city! Since you did not express the greatness which the gods had granted to you, refused their thanksgiving, and granted their worship to the Crucified Man, may your fate quickly destroy you, and may you become a ruin-mound over your inhabitants! You have gone mad with his dear love. From now on I will destroy you, and the Crucified One whom you acknowledged will not save you."

The Mad One, the abominable pig, did not know that the sword of the Crucified One whom he vilified was sharpened for him for the day of his sacrifice and his offering.

It is superfluous to insert into our narrative how Harran received its mad emperor. It does not escape the notice of those who know with what a solemn procession, what mad words, what frivolous praises of empty glorifications, those who go astray received the Mad One like them. We will leave aside those things which unjustly occurred among the Harranians and justly praise the faith of the Edessenes who were steadfast[822] in their truth, heaped scorn[823] on the madman, and confounded him.[824] When they heard of the journey of the Jews, and by what means they had gone out of their city, they were very displeased. They strove

820. Cf. √ܡܗܝ pe. *SL* 565, mng. 1.b.4.
821. See: √ܐܙܠ pe., *SL* 26, mng. 16.
822. See: √ܩܡܨ af. *SL* 1332, mng. 1g.
823. Cf. ܡܟܥܬܐ *SL* 1371.
824. See: √ܒܗܬ af. *SL* 1633.

ܗܘ ܕܐܡ ܒܝܫܐ ܕܐܡ ܒܝܫ ܐܝܟ ܕܐܡ ܒܝܫ ܐܝܟ ܕܐܡ ܒܝܫ ܐܝܟ

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vigorously with the leaders of their city and shouted at them, saying: "The Jews who live in our city are permitted in it like a stumbling block. If it should occur that war will come to pass upon us, they will be its traitors. 'But let us outwit them before a war comes upon us' [Ex 1:10]."

Since the commanders and the leaders of the city knew that the tyrant was close to them, that he was camped in the area, that he seriously threatened them, and that he sought an excuse against them, the leaders of the city were afraid to attack[825] those who went out to greet the Abominable One. However, they calmed the populace, saying: "Our brothers, now is not the time to take revenge on the Jews,[826] but a time in which to give charity,[827] to pray to God to remove this difficult period from His nation, to lower the high horn of the Jews[828] which has become strong, and to cast down their high spirit. My brothers, you know now that the tyrant is camped in our area and is looking for an excuse for our destruction. Let us be patient for a while, and, like wise men, make the most of our time."[829]

There were approximately 1,800 soldiers[830] in Edessa who were known to the emperor, and who served as soldiers[831] in the emperor's legion. Since they were believers and Christians, they were fed up[832] with the Abominable One's paganism, and they were seeking an opportunity by which to be saved which was in accord with their religion, and to resist the Evil One's authority.

When they heard about Edessa - and many people corroborated it - that she alone of all the cities of the east dared to maintain her truth[833] and to persevere in a united fashion[834] in her religion, all of her publicly worshipping Christ and acknowledging Him without fear; (that even) if she would have to be destroyed she would not consent to paganism; (that) when they found the opportunity that they were seeking, they would revolt against the tyrant's authority - they came to dwell in Edessa, emboldening the entire city not to assist paganism, promising that they would stand on the walls of the city, and that they would oppose[835] them in the war. They gave a promise

825. Lit. to stretch out their hand.

826. Lit. the crucifiers.

827. Lit. to serve charity; cf. ܙܕܩܬܐ *SL* 367.

828. Lit. the crucifiers.

829. On the phrase ܒܥܝ ܒܝܬ ܡܥܪܒܐ, cf. ܡܥܪܒܐ *SL* 1308, mng. 1b.

830. See: Nöldeke 1874b:674 [Note of W. Wright].

831. See: √ܫܠܚ pe. *SL* 1196, mng. 6.

832. Lit. their soul was full to stand in her truth.

833. Cf. √ܩܘܡ pe. *SL* 1089, mng. 1.

834. Lit. as one soul and one mind.

835. See: ܡܬܒܩܫܢ *SL* 85, mng. 1b.

ند ےمسلح دوم حبنم .هرمعم ےمهرنجا هبترخ
همجح حبذا سفعا .ےهرنجح حبذا لح هتاومس .حبذم
.سحلطقم دوم ےلم .هعبنم ملح ےحبذ هعبج ےلا .سح
هبترخ .هعبنم ملحم هلاح .ےمس لحمهر دحم هلم
:هنمائ ےمس حبنم هدنه لاح .هرهنجا هبترخ ند 5
ےمبئاح هجح هرظنم :حلا ےمس لسلم هبم هبئاح دحم
دهفا ملعم لح :هتبم ےحبهنا هجبذ ,سهبترخ هلم
لا هلا .حبنم ند هرهنجا هبسح هلم .هجسحا سحلطقم
دم سنجا هلم .هجئاق ے هج هجم لمهرنجا حبنم دم هجا
هجا ابحنا .هسلجا هرهنا ے حبنم .هرهنا سح ملحطقم 10
هجبنم .هبعجا هقبقنا هرهنا هبنم هجنم .هبجح هج هجهم
هبم هبنمائ .ےهرهنم لحبم حبنم هجسم .هرهنا ےمسهنا
همهم .هنجا ند لهنا ابحا .لبحجا هجح هرظنم ےحبنم
.هنجهنسا هجبنم ,سبنمح لم هجم هرهم ... هحبنم جاح هجمجح
لهم دوم هجبنم ملاح ےمسا .حبنح هجهجهرم جلم هرهم 15
دوم هجبنم لحاب .دوم لسلم هنبنمائ سهجحلجم .هجلح
.هجمجسا هرهجهم جم ےمهجهنا هلم .هنبهحبنم هجهجبم
هرهم .ےمهرهجهجسا طلعا هرهم ےحبذ دوم لحجم
ند ... هجبجا ,سهبنم لهرهم جم ےهبنجم .هبم ےجهرهلعا
لمهججسا :هرهجبم جم هبظم ابلعهرم ;سهبنم لح جح<>لهم 20
,لهجهسم :هبنبعا لهجم لهرح>{ح} هبسهسا ,م :هجسلعا هرهجلم
هبلح لهم هبلح :لحبا لمجسا دهم بعا هجسجم هرهرهجهسم لهجم لهجم
ےهم :هجسلعا مجم هجبحم هججسلم هجلحجسم :هجسا هجا
دهجسهم ند .هرهرهجسم هجهم ملعها هج تاجسلم بم هجهسا
.هنبهنبا سهجم لهجم جم هنبنم .دوم لحجا هجم هبنبعا ےحبذ 25
ملهجسم هرهجلم هبظم لحبا دوم لبحجلجم .,سبنمح هنبحا دهجم
لحجسم لهلعجم ند .هرهرهجسم هجهم ےحظعا هجا :هبنبحجلم
هجلجم هجهجهم هجهم هجهم هرهجلم هبنبعا لح

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and took an oath that they would not deceive one another.

These people were Christians.[836] When they saw that the leaders of the city were afraid to attack[837] the Jews[838] because of the closeness of the tyrant, divine zealousness seized those people. Before the Jews entered the city, they dressed, armed themselves, and placed themselves against them within the city gate and outside of its walls, and they made a great massacre.[839] He who fled from the sword of the outside was met by the sword of the inside. In this manner, the sword of all those people exterminated all of the Jews who went to greet the tyrant. They fulfilled again their goal to the Lord[840] upon their women and children. They gave their possessions and belongings for spoil. They also chased out and expelled[841] the comrades of the Jews who did not go out to greet the madman from Edessa, and they cleansed the city from Judaism and paganism. They did not leave one person in the city who did not worship the cross.

When news of the action came to the tyrant's ears, he was greatly astounded, became angry,[842] and was incensed with rage. He sent (a message) to the Edessenes:

"I, in my mercy, gave you henceforth time for your penitence, and, in your audacity, you have rejected the time of your penitence. Before the time to take vengeance against you for your sins and the evil things which you have done arrives, hand over to me these soldiers who have revolted against me, lest we surround your city with a force, you will request help, and no one will aid you."

The Edessenes sent (a message) to him:

"As of now, you do not have a soldier in our city. When you will search it, there is not one soul in it on which there is your pagan stamp. If Your Majesty really wants the few soldiers that you had here, send wagons to carry off[843] their bodies, lest our local dogs be satiated from them. Oh, madman, know that if you will encamp[844] all of the armies of all of the kingdoms in the world against our city, we will not accommodate your idolatry and will not participate in your wickedness. Every last one of us belongs to Christ, and we truly and honestly worship him. He stands"

836. Sy: ܟܪܝܣܛܝܢܐ ܟܐܢ.

837. Lit. place their hand on.

838. Lit. the enemies of the cross.

839. See: ܢܒܙܟ *SL* 486.

840. Sy: ܟܬܒ ܠܡܫܕܪ ܠܗ; citation from Ex 32:29 [v. Nöldeke 1874a:273, who suggests that this means that they sold them as slaves].

841. See: √ܫܕܐ af. *SL* 1161, mng. 3.

842. Lit. he put on anger. Cf. √ܟܥܣ pe. *SL* 671, mng. 2c.

843. See: √1# ܣܒܠ pe. *SL* 962, mng. 2.

844. See: √ܥܙܙ af. *SL* 1605, mng. 1.

ہے اور میں سوچتا ہوں کہ کیا کہنا چاہتا ہوں۔ میں کچھ نہیں
جانتا: میں صرف یہ جانتا ہوں کہ میں کیا نہیں کہنا چاہتا۔ میں
یہ بھی جانتا ہوں کہ میں کیا کہنا چاہتا ہوں، لیکن جب میں
اسے کہنے کی کوشش کرتا ہوں تو وہ بات کہیں کھو جاتی ہے۔
میں اسے ڈھونڈنے کی کوشش کرتا ہوں، لیکن وہ بات مجھ
سے اور دور ہو جاتی ہے۔ میں اسے پکڑنے کی کوشش کرتا
ہوں، لیکن وہ بات میرے ہاتھ سے پھسل جاتی ہے۔ میں
اسے بھولنے کی کوشش کرتا ہوں، لیکن وہ بات میرے ذہن
سے نہیں نکلتی۔ میں اسے یاد کرنے کی کوشش کرتا ہوں،
لیکن وہ بات میرے ذہن سے مٹ جاتی ہے۔ میں اسے
سمجھنے کی کوشش کرتا ہوں، لیکن وہ بات میرے لیے ایک
معمہ بنی رہتی ہے۔ میں اسے حل کرنے کی کوشش کرتا
ہوں، لیکن وہ بات حل نہیں ہوتی۔ میں اسے بھولنے کی
کوشش کرتا ہوں، لیکن وہ بات میرے ذہن سے نہیں نکلتی۔
میں اسے یاد کرنے کی کوشش کرتا ہوں، لیکن وہ بات
میرے ذہن سے مٹ جاتی ہے۔ میں اسے سمجھنے کی کوشش
کرتا ہوں، لیکن وہ بات میرے لیے ایک معمہ بنی رہتی ہے۔
میں اسے حل کرنے کی کوشش کرتا ہوں، لیکن وہ بات حل
نہیں ہوتی۔ میں اسے بھولنے کی کوشش کرتا ہوں، لیکن
وہ بات میرے ذہن سے نہیں نکلتی۔ میں اسے یاد کرنے کی
کوشش کرتا ہوں، لیکن وہ بات میرے ذہن سے مٹ جاتی
ہے۔ میں اسے سمجھنے کی کوشش کرتا ہوں، لیکن وہ بات
میرے لیے ایک معمہ بنی رہتی ہے۔ میں اسے حل کرنے کی
کوشش کرتا ہوں، لیکن وہ بات حل نہیں ہوتی۔ میں اسے
بھولنے کی کوشش کرتا ہوں، لیکن وہ بات میرے ذہن سے

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"at our head and fights for us, and we are confident that He will give us victory. From now on we have no concern or care for your war."

When the Excommunicated and Cursed One heard the words that the Edessenes had sent him, the thought of destroying the city before undertaking the Assyrian war was stirred up in him. He raised his voice, saying: "How many times have I wanted to cure the serious wound of this wretched city with the pleasant medicine of my mercy,[845] but it was not cured. Her wound grew worse[846] from the medicines. From now on, I will excise her wound, and I will place a painful[847] medicine upon her which is necessary to save her, so that her wound will be cleaned from the pus[848] and will be healed."[849]

He wrote the letters and sent them to Nisibis to Jovian, his commander in chief. When he read the Evil One's letters, he learned from them what idea the madman had conceived for the Christian city. The Prudent One sighed within himself and was in great pain because of Edessa. He was overpowered by his soul's pain, tore[850] his garments, and ripped them. He summoned *'prntys*, his steward, and commanded him, saying: "Since the emperor has commanded me on a secret matter between us, and I have decided to do it now, let no one will look for me today."

He took the Evil One's letters and went outside of the camp. He came to that place where Vologesus, the bishop, and all the ecclesiastical clergy of Nisibis were assembled for prayer. They had received some relief due to the effort of the Prudent One in their behalf. With his permission, they had set up a cross and an altar in an arched cave which was in that place. During the whole time that Jovian stayed in Nisibis, they celebrated the holy sacraments of the holy Church in it.

When he came to the place where they were gathered, Vologesus, the bishop, together with those who were with him, was amazed at his appearance. They saw that he was grieved and suffering, and that his facial appearance was sad.[851] Vologesus wanted to learn what was the cause of his grief. With tears streaming (from his eyes), Jovian read the letters in their presence.[852] He wrote to him in this manner:

845. Contra √ܚܡܐ pa. *SL* 165, mng. 4.

846. Lit. became stronger.

847. Sy: ܡܟܐܒ *PSm* 1393.

848. See: ܡܕܡܚܐ *SL* 1653, mng. 1.

849. Lit. come to health.

850. Read: ܚܠܚܥܬ <ܒ>ܐܕܘܗܝ; see: √ܒܠܐ itpe. *SL* 1647, mng. 1.

851. Lit. he carried grief on his face.

852. See: ܟܒܢ *SL* 1097, mng. 4b.

مکھ کے مکھ کھو۔ لے مکھتا غلطیاں۔ مکھلے مکھکھنا مکھنے
مکتے مکھا مکھنے مکھے بکھ بکھ ... لے مکھ مکھنکھ مکھنے
مکھکھکھ مکھکھکھ مکھ مکھنکھکھ۔ مکھنکھ مکھ مکھکھ
بکھکھ۔ مکھکھ مکھکھ مکھکھ مکھکھ مکھکھ مکھکھ مکھکھ
مکھکھکھ مکھکھ مکھکھ مکھکھ مکھکھ مکھکھ مکھکھ مکھکھ
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مکھ

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"Since the lot[853] of the Edessenes scorns them, it has brought them to rebellion, so that without repentance for all their sins, their lot will have an opportunity to rule over them. It was, therefore, our will that as rebellious people who in their audacity have rejected their own repentance, and who in their ill will have cut off their hope of life, these people will not have repentance from now on. Rather, as their sins deserve, they will receive punishment for their evil deeds. Therefore, as a trustworthy man, who is placed in the service of our will, hasten to (carry out) our punishment, and do not put off your sword for the vengeance of our sorrow, lest Our Majesty's censures follow you. You may not appear before my majestic face from now on unless a message of the destruction and ruin of Edessa has come to me. Behold, I have informed you of our will."

When the tyrant's letters were read before Vologesus, the bishop of Nisibis, and before all of the Christian people of his church, they all shouted, cried, and bore anguish.[854] They were greatly afraid for their brothers in Christ, who by the zealousness of their faith had kindled the tyrant's wrath against them. On account of the difficult trial of Edessenes, they proclaimed a fast and persevered in prayer and supplication for their brethren, the citizens of the Blessed One. Also Jovian, as a Prudent One, spread out the Evil One's letters before the Lord's altar like Hezekiah.[855] He spread out sackcloth and ash and prostrated himself before the Lord's altar.

From his own grief, he asked for death for himself, saying: "Please, Lord, gather your servant's days and remove me quickly from life. I have become very weak from the miseries and sighs that continually pass over me in the zeal for Your Church and Your Christian people which takes Your body and Your blood. How much can Your servant's soul suffer pains? I am faint and weak, and if Your Mercy does not come to our aid, I do not have strength to struggle with idolatry, and guilt will remain with us. But, please, do one of two things for Your servant from Your abundant mercy: Either take away my life from me, permit me to lie with"

853. See: ܒܝܙܐ *SL* 1396, mng. 3.

854. See: √ܠܥܥ pe. *SL* 671, mng. 2m.

855. See: 2Kings 19:14.

تحصدوا نباتها لكي يقوا تحت ظل. وأحدٌ لا يأخذ شيئاً من
منه. ثمرته يحسبها كي تحدث ثمراً. وهاتان يداه تعملان
كما تأمل وهما. وتستريان وجهه وتعبه وتسند كتفه 5
وتستريحه إلى صدره ثم تلد وهاتان وهما تبدو تعملان
وتعتنيان بالطفل: وتلاعبانه وتحملانه وتأخذانه
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه 10
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
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وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه 15
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
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وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه 20
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه
وتعيدانه وتحاولان ولادة. ثم تأخذانه وتحملانه وتلاعبانه 25

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“my fathers, and have rest, or take from us the harsh yoke of the Evil One, who has placed us under the his idolatrous rule and has weakened us. It doesn’t cease from us, and he has no consideration with us. The madman has waged war against us, and he fights our religion at all times. If Your strength will be with our strength, we have hope of being victorious. Our Lord, without Your power what is in our power to do against the Vile Ones?[856] ? Nothing at all. We rely on the promise[857] of Your blessing. Edessa cast its outrage[858] at the tyrant and was not afraid, because of Your promise that you made to her, that an enemy will not completely overpower her, and she was faithful and true. Oh, True One, who does not lie, preserve the peace for the Blessed One as You promised her. Abolish the Evil One’s vehemence from her, extinguish his vehement rage from her, and let it not smite her. Sprinkle Your merciful dew on the city that guards Your religion. Spread Your merciful wing over its inhabitants who took refuge[859] in Your cross. My Lord, remember this city in its true religion. She believed in You even before she knew You, and she acknowledged Your humility before she saw You. She scorned and abandoned the worship of her idols and images, and she conferred her worship to Your humble cross. Who will not praise Edessa’s Christianity?[860] Even today when tempests have risen up against her, she has not slackened from her truth, or declined from her religion. Rather, as if with insulting rocks, she has stoned the tyrant, and, as if with arrows, she has pierced him with her words of admonition. Who will not suffer with this Christian city? Behold, this Evil One has threatened and intimidated to destroy her. No, my Lord, please, do not give the Evil One his desire! Do not let his thought succeed![861] My Lord, overturn his evil thought from the city which worships You, so that those who are saved by the aid of Your blessing will give thanks to You. Yes, please, the hope and expectation of my soul, hear Your sinful servant’s prayer. Accept the supplication of the Guilty One, [I,] who has shouted to You from the pain of my heart and the suffering of my soul. I was not ashamed to stand at Your gate because of my sins. The strengthening voice which snatched away sinners

856. Cf. ܢܒܠܥ *SL* 460, mng. 2.
857. Lit. On the reliance of your promise.
858. See: ܡܛܥܢܐ *SL* 1371.
859. Cf. √1# ܚܨܐ pe. *SL* 547, mng. a.
860. Lit. belief.
861. Cf. ܙܥ *SL* 1463, mng. 16.d.2.

ملكوتك طلبوا وعلمتهم ملء فاتحا. مخيلة لك تصورة تحقيق
كم فاستجاب ملء. تعبيرا بعيد كنت فجأة متحف كم وطوال
{}. تعبيرا شخصية وتجعله ملك حضنه لمس. وطوبائيا مثيرات 25
عميق صديق وتعاون. ما تجهز مجيء كم وتعيين مطبعتين
وجه وكمساهم. معينا تصور ما مطبخية. وكيف مطبخ أ
ما لأنها ما ملك حضنه وجه ما. مشاهدتا ثم بناء و
تسمح وكيف نفسها. وتطبيقاتها وتقدم وتاما شخص سعيد وما
وتصور. وتطبيقاتها وكيف مطبخية وتعاون ملكه 20
ومجتمع أ وتعيش في وكيفيتها ملك. وتدريجيا مشاهدة لك
ملك. وتطبيقاتهم كم وطبيعة ما. وتبين كم وتوقيعاتهم وكمعينة
وتعيش وتعاون وكيف وتاما. وتعيين وتطبيقاتهم وطبيعة وما
وتصور. وتطبيقاتها وكيف مطبخية وتعاون ملكه 15
وتطبيقاتهم ما وتعاون وكيف وتاما. وتبين وتطبيقاتهم
وتقدم وتاما وكيف وتاما. وكيف في وتصور, وتوقيعات لك
وتعيين وكيف كم وتعاون. وتطبيقاتهم إلى وكيف وتعيين وكل ما
وتعاون. وتحت وكما وإلى وكيف وتحت وكيف. وكيفية وتعاون
وتعاون وتعيين وتحت وكيف. وتطبيقاتهم وكيف وتعاون وكل 10
وكيف وتعاون وتعيين وتحت وكيف. وكيفية وتعاون وتعيين
وتعاون وتعيين وتحت وكيف. وتطبيقاتهم وكيف وتعاون وكل

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"who would stand at Your gate has supported me, drawn me, and brought me to Your gate. My Lord, because of my sufferings and in my soul's grief, I have forgotten my sins, even though I am not a sinner and a guilty one in my sight. Rather, with a grievous face, I brazenly knocked at Your gracious door. Oh, Good One, whose hand gives abundantly, please do not cast me away empty-handed from Your door, but, as a reward for my tears, give respite to Your Church, peace to their children, and salvation to the Christian city which has sought refuge in You. As for me, My Lord, [I], who has suffered for the denigration of Your Church, let me see its exaltation. When my eyes have seen Your Church's salvation, command that I may be present in the cemetery,[862] and to lie in peace upon my fathers' bones."

When Jovian had finished his prayer, he arose, shook off[863] the ash that he had thrown upon himself, saluted the altar, and comforted the venerable clergy of the Church of Nisibis with his speech. He lowered his head for the ordination[864] by Vologesus, the bishop, and, with concern and care concerning the letters that had been sent to him, he returned to the camp, carrying within him the pain and grief of Edessa. He did not know what he was going to do. He greatly grieved to do the tyrant's will concerning the destruction of the Christian city, and to oppose the tyrant's will would incense serious anger[865] upon him and upon them.

While the True One was engrossed in concern, grief came and filled the Righteous One's heart. His mind carried a heavy weight of pain, so that he was close to being debilitated from his weakness.

When God saw the Prudent One's toil and suffering, he wanted to comfort him from his trouble. Since at that time there wasn't a false prophetic vision, he imposed upon him a deep slumber,[866] and he fell asleep. He sent[867] him a dream in his sleep on his bed and comforted him. As in an allegory, a certain Mercurius, one of those forty saints who were martyred in the ice[868] in the time of Maximian, the Evil One, appeared to him. Also, before this saint was martyred,[869] he had a zeal for beautiful things. He seriously threatened the faction of the pagans, and he was full of anger and wrath against them. Jovian saw this saint, who entered towards him in his military dress, allegorically in a dream

862. Lit. house of the dead ones.
863. See: √ܢܚܝ etpe. *SL* 933.
864. Sy: ܣܝܡܘܢ ܩܫܝܫܐ; cf. ܩܫܝܫܐ *SL* 1004, mng. 5.
865. Lit. anger upon anger.
866. Cf. Gn 15:12.
867. See: √ܫܕܪ af. *SL* 1154, mng. 2.
868. See: Nöldeke 1874b:674.
869. Lit. came to martyrdom.

ولما رأى الملك ذلك قال لوزيره ما هذا الذي رأيت منك
وما هذا الذي فعلت فقال له الوزير ان الذي رأيت
مني ليس هو بشيء وانما هو شيء اردت به
نصيحة الملك وحفظ ماله وولده وقد قال من
نصح لغير الله كان غاشا ومن غش الملك
كان جزاؤه كجزاء من سعى في هلاك
الملك ومن سعى في هلاك الملك
كان جزاؤه القتل فقال له الملك
ما هو فقال له الوزير
ان هذا الغلام
الذي رأيت
ابن الملك
وقد
جاء
ليقتل
ابا
الملك
وقد
جاء
ليقتل
ابن

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He held a bow and three arrows in his hand, seeming to smile and to laugh towards him. As one who did not know, he asked him : “My brother, what is the sadness of your heart and the pain of your mind? I see that you are suffering, and that you are very disconsolate.”

Jovian answered him in the dream and said to him: “My brother, I must need to suffer and mourn over the downtrodden state of our people, the derision and abuse of our clergy, our churches which are shut, our altars which are uprooted, our priests who are persecuted, and our glorious crown which has fallen. Like one who does not know, you ask about all of those things which have taken place. Like one who is not conscious of these things, you, by yourself, have remained in the Roman Empire.”

Saint Mercurius said to him in the vision: “It is right and proper that you are in pain for the Church, your true mother, and your belief is praised more in these things. But, from now on, remove your mourning and relieve grief from yourself. Your prayer, together with that of Julian, the elder, has entered before God at this time. He sent me to reveal and to explain to you the truth of the matter: Twelve full weeks[870] from today shall remain for the denigration of our people, so that the Perfect Ones will be tested, the sins of the Evil One can be fulfilled, and, additionally, so that there will be revenge for the Church from the Assyrians who affirmed their victory according to the stars of the constellation. After those twelve full weeks, salvation will shine for the Church through those to whom the Lord assigned it. From now on, the time of the Wicked One is completed. His measure has been filled, and the allotment of his sins has overflowed. The Divine One’s decree has given the rebel twelve weeks to live in the world. After these weeks, I have been commanded to slaughter this disgusting pig who contrived to besmear our holy service with his pagan mud with one of these arrows in my hand. With those two arrows remaining in my hands, I will take revenge from the two chiefs of evil, *Bgrys* and Eugenius, who”

870. Lit. weeks of days.

.معاملة محمصة معمل لحة. فمكرلة مصلحة وصنعة
مؤمن سد في محمد. مرلم مزيح ه. فعمة مزمح مؤمن سمعة
مصة. فحصة لا محمد مل مؤمن لمعصة. محمح ه ملحصل
محمة مصنعة مرم مرمة. محمنة مصة مرلمفة سمد، ف
5 فحلصة وصنصة مصح فط دا، مسد. حلم محمد لمحمة
مصحصة لحة لحمرمحمة عمدة سمد مؤمن ملفة لمة ملة. مل إجمعة
لحة ع سمدة ع فمدة لحة: فحصة مزح في مسد لحة: فحصة
ع فمصحصفها ملك{ن} لحة فصنزة سنصب لحة: فيصحة وصنصحتة
محمد لمحمد مصحة لا محمد. فصح ع وصلح ملصحة. لعمة
10 مصحوصتة مسمعمت فمزمعمع محمصلح حه وص محمة. فصلح
إمعة. مومنت إضافة مصحلح مل إفمع. فلصح محمد عمح ه ملة
مزنعة محمع ملفمة لحة. مل حمت مرلمعة مضافة لط
مصم في إصحد دا فمة. فلصح مصلمفهة إمة ملفحصصة
مصلحة لحد ملفة دا ملفمة ح. مرلمفة ملحة زنعة. فلحمد 15
معمعة ملح مدا ع زنعة. نصلم فمة مرم مرصح محمد. فحصة
:فحصة في مرلمفية مصفحة إصحنة. مرنحصة مزنعة ملم
مرنصح ع وزنصفمة ملمع. فحصة مصحصة لحد ع فصنزلمة
مرلمعنصح مرلصصة مومنصة إمة. ملفحة مصحنية ع فصلعنة
مرلمنصة مضنمة إمد ع ومفلصح مفصصة. نفلمع فد في
20 مرضنف مل مدة. مرلفضة مصفحة إصحنة فلم إمد فصة
إمح مل فلمع. مرنة في ع ومل مصصة فلمع، فتمح مرلمح
مرلمد فحمعة مفلمعصة مفحة. ملفحة مصد وفد في
فصم مصنة مرمح. مصفحة إصحنة وم فلصة، مصحصنة
في مدد. مصفحة فلم إمد فصة. مصلحد مد مصد مرونصل
25 مرمم، مصصحتمة مرم عمع. فتمحة مرمح مرلمم فلم
مصنعة عملمة فحنمع مفلمعصة مصصة. مرمة مرم
ع ومصة فصح، فتمح فصنعة مرمح مرم فلصة ضمعصفها
ع ومم. مصمح ومة مرمح. ملفحة، مصحصنة مرم في مرلمفة

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"used to encourage even more the uprooting of churches and also the persecution of Christians. After the destruction of the Evil Ones, peace will reign in the Church, and no one will raise disorder against it for a long time.
You, Jovian, as to what you asked in your request from the Lord, concerning your death: It will be given to you in its time according to the Lord's will. When your time is completed, and the measure of your days has arrived, your death[871] will be on a bed of repose. You will be gathered unto your fathers in peace. Do not have any concern about Edessa. The city's Christianity has entered before God, and it has taken(?) victory. As to the Evil One, truth has restrained him so that he will not wage war with the city that is blessed by God. His disturbed people, the Mad Ones, magicians, and soothsayers, all those on the left side, to whom the tyrant's ear is inclined, always prophesied to him in unison not to assault the city that has been given victory from above, lest he be execrated for it with his soldiers truth has mocked him. By means of his idolatrous followers, and he has turned his evil thought away from the city. So that the words that were spoken to you in the dream should be believed, you will receive at daybreak letters of the Evil One which will annul the legal judgment of Edessa. My brother, now that I have made these things known to you, remain in peace. I am also sent to the elder, Julian, to whom I will also announce these things."
When Jovian awoke from his sleep, he was comforted in his mind somewhat by the dream that he had seen. He arose from his bed[872] and poured out his soul in prayer before God until morning light. At the same time, when he finished his prayer early in the morning, he received the Evil One's letters, abrogating the previous letters, since "it was the will of the gods not to take revenge on the sinners until our war is finished. We were anxious to write to Your Power about this so that the army should not move from the frontier until the time that our war is prepared and our camps are intermingled."
When Jovian read

871. Lit. exit.
872. Lit. bed of his lying down.

حوض سفوف لحو .مرهنج سرمحه لح سا وحم لمحسم نهم
.مرهنج سعم هب سلحو سحمنج ؤحسنحم لحو .سلمهنج
هسرو ... .مرسلهم مرنج مو سسولا هسلح نسحنا هسلو
شحنا .نهنمحه لح مرهنحح سرنج كم هلسعنا ,ه وحسنحه
سحا علمنا سحه .سرنجا سسح م هسرنا سهم سا سحسههنح 5
.سهنحح سوحس سسنا سهنج لح .نهشهنا مرهسوحه هلحه
هسلح فنحنا سسا ,سهنم لحو .سهسنم هسا عنهنم سحلحنه
هحسهنه .سسلم عنه هلح سجنحا نسح مهنحنسهم .حهم سا
.نححن سلا سرنج سهحنم سلجنحا نسح سلنحح .مرهنحا هحنهنه
سحح نسح سلح .سسلسا سهنحا سجنح عسا سجنه 10
لحم سهم ولح لح .نهنمرنم مهنححهح سسنا ولحسا سلحهنه
سلا ,سوحسنه ,سوحنه تنهه ,سوحهنح سا ونحنهم عنح مه
سحلا .{{ه}}لحا لحم مرهنحا سا سحسنه مرهنحح عسا سرنج هنا
مهنحنجرا سحح مهح ,ولاسح .سوحسلح عسا سسح هب حهسه سا 15
لحسهنهنه .سجنج لحم مرهنحح مهنحهسهم سهمسنه .سرنجه سه سلمح
لحنهم .سرنج لحا سسنا عسا .سحلسهم سحنح لالهمنحا سلجم سا
سهنحنححا سحسنه ,سهنحا شهنرنج لححا .سجنحا مهنحنجم
.سهم سلمح سحهم سسلنه هنا ححنا .سحلحح سلمح حهنح .نلهم 20
مرهنحهم لحم عسهه .سسلا سحلسهم سسنحج نلمح سجنهم
نسلا سجنح نسلمح عنه مرهنا لحم سهحا حهسنه .نهنحححنا
لحسه مرهنحح هب .سهنا لح لحم لحا عنسح عنه نحه .سرنج لح
سوهنا سا لالحسا .مرهنجنه مهنرنج سا لحنحا .سحهنرنا مهنجنهم
لححنا سجنح سلنهحهم لحم مرهنحم نعسا سلا .نحسلنا سسم لح 25
.نهنمححسح حهنهنحا سرنم لح مرهنسلهم سا هنسه .لهنحم سحهم
.لهنحم لهنحا سجنحا سجنح .سحسهم لحم سلسم حنهنهنا سلا
هحسسحه لسمح سرنج نحه ... سرنجسح لهنحنحح لالهنحسه

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the Evil One's letters, he was very happy. He praised and glorified God that what was said to him in the dream had, in fact, come to pass. He sent (a message) to inform Vologesus, the bishop, and those who were with him, of the change in the tyrant's thought which God had caused to take place. When the distinguished priest and those who were with him learned of the miracles that God had done, they put aside a gift, made a holy implement, and brought a gift for the salvation of the Christian city.

Many things took place in our days, in the time of Julian, the Apostate. Would that we were able to list all of them in our narrative! It was impossible to insert[873] all of them in our narrative without our words straying by their exceedingly large number, and they would have attained completeness with difficulty. These few things out of many which we have compiled for the Prudent Ones, the lovers of learning, will suffice for many things to be known from a few. What a difficult struggle befell the Church in the time of Julian, the Evil One!

After this Evil One became insane and mad in his worship of the demons in the city of the Disturbed Ones,[874] and his soul was full of impure sacrifices which he offered to the idols in it, he summoned the sinful priests and transferred all of the treasures of the church of Harran and its holy sacramental vessels into their hands to be for the use of the service of its idols. He determined that the contributions and the income of the church should be for the expenses of the idol temples. He burnt the holy scriptures in fire and transformed the pure ecclesiastical clergy of Harran into his paganism. After he forced and tortured the few of them who had held fast, stood by their truth, made their Christianity shine openly, and did not submit to his paganism, he cast them into a copper mine.[875] (He did this together) with many other things that enraged God which the madman did in the city of the pagans.

After he had finished all of his evil desires, he then wished to leave it. Since they could publicly manifest their paganism at that time, the Harranites were very grieved by his departure[876] from them. They accompanied him like (accompanying) a corpse. When he was preparing[877]

873. See: √ܫܕܪ pe. *SL* 411, mng. 6.
874. I.e. Harran.
875. Cf. ܡܚܠܠܐ *SL* 747, mng. 2
876. See: 2# ܥܡܢܢ *SL* 1530, mng. 5.
877. See: √ܗܡܟ etpe. *SL* 1003, mng. 3.

سعده ,زمره. مرحبا مرهوم سا هوم. مرحبا مهلا مر
زعوه. مرحبا سا بحمرهوم: علم مرحبا بحمرهوم: مسلمر
مهحسوبا مرحلوه لحا: مصحبا علمرحلوه مرهوههم ملحلا مبحه
مرسم حلم بحه. هبحرهوم مرهم هوم مرهم حبا. مرهلا
مرهوحه مرهوه مسلمر بحمرا مرهمتهم: مصحبا علمره مرسا 5
مرحبا مسهوحه حهلا مر مرحبوه مرحمه. مرهحسهم مرحبه
هوسلمرا ,مصحبه مجموحه بحمرهوم: هلم مرهلهجم. مرحسمه
مبا مر بحمرهوم هعوبا مرحلوا مرهم مرهوهم مرلم: مرحبه
مبا هوم مرهوم مرلم. بحمرهوم مرحسم هوم مرحلوا هوم مر حبه
مجلحلا مبا مرهم هلم مرحسمرلوه: مرهمهلهجم مرهوحه مجلحه 10
مرحوهلا مرحلهجم: بحمه حبه مرلم حبا مرهم. مرحلهوه مر مهلهبا
مرهلهجم مر مجموحهبا مرهلهجا مبا هوحه. مرحلهم بحسبا
مرحبه هوسلمرا ,مصحبه مرهلر مبا مرهم مرحوه مرحلهم مر مرهبا
مرسلمرحه بلهوبا هعوبا بهه حبه مرحوبا مرهم مبا هلم ...
مرحبلا مرحبا حبه مسهوبا هوحه. مرحوهبا مرهلهحه مرلهوبا 15
مجموحه مرحبا حبه مرهم. مرحلهبا مرهلهحه مرهم. مرحبهبا مبه حلهوم
مرحلهوبا مرهلهجم مرحبه بهم مرهلهبا مبلهبا مجموحه.
مبحوهبه. مرحبهبا مبه حبه مرهوبا مجموحه مرهلهبا مرهسهبا مجموحه
مرهلهبا مبلهوبا. مبلهبا مرهلهجم مرهسهبا مرهسهبا مجموحه
مبحوهبه. مرحبهبا مبه حبه مرهوبا مجموحه مرهم: مبلهبا 20
مرهمهبا مبهم مرهلهبا مرحبه مبحسهبا. مرهلهبا هوهم مرحوه
مجموحهبا مرحلهوه مهلهبا مجموحه مرهلهبا. مبلهلهبا مرهم
مرهلهبا مبلهبا مبه مرهم مرحبه مجموحه مرهلهبا مرهلهبا
مبه مبهم مرهم مرحبه مجموحه مرهلهبا. مبلهلهبا هوهم مرهلهبا
مرهلهبا مبلهبا مبه مبهم مرحبه مجموحه مرهلهبا مرهلهبا 25
مبه مبهم مبه مبه مبه. مبلهبا مبهم مبلهبا مبلهبا مرحبه
مبهم مبه مبه مبهم مبلهبا مبلهبا مبلهبا مبلهبا مبلهبا
مبهم مبه مبه مبهم مبلهبا مبلهبا مبلهبا مبلهبا مبلهبا

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to leave the city, they shouted to him, saying: "Oh light and sun of our city, why do you, hasten to set?[878] Linger over us in your shining, lest, as previously, the shadows of Christianity[879] will incline over us, and the dark night of Christianity[880] will overpower us. The gods have hardly answered our questions. They invited and brought you to our city. Why do you quickly take to the road like a wayfarer? Either remain with us, and we will satisfy you, or lead us with you to where you are going. After 54 years, our joy was aroused in you. Since you did not even spend a day in our city,[881] the force of our joy to set out upon a journey with you has been taken away. When will we look and expect you, the pride and the glory of our city? While you are still within our city gate, our eyes look for your coming. Now, that you are, in fact, going, may the gods of the city go with you. May Sin, the great god, accompany you in your wars and bring you back quickly to us in victory."

The madman turned to them and answered[882] them, saying: "Since I see that you are so attached to our deep love, and your will depends on our will, one must rely on the assistance of the gods which accompanies us, that we will return to you victoriously. We will joyfully repay more than double what we owe your city today. We are obligated to repay beneficences to your city more than to all the cities of our empire."

He threw gifts (to them) in a royal manner and set off on the road of his journey. When he went out of the city gate, he lowered his head on his horse to bow to the statue of Sin which was set upon the city gate, his crown fell from his head, and he was greatly troubled. He asked the wise men and the followers of his idolatrous belief: "What is this augury that has come about to us today at the beginning of the road on our journey?"

In their cunning, they brushed off the tyrant's query, and cast it over to the priests, (saying): "They are always initiated in the divine mysteries, know the secrets of the gods, and recognize their secrets."

878. Lit. Why do your hours seize the course to set?

879. Sy: ܟܗܝܣܝܢ. This meaning for this word is not listed in the dictionaries.

880. See: ܟܗܝܦܝ *SL 942*.

881. Sy: ܚܕ ܝܘܡ ܠܐ ܐܫܬܗ ܠܟ ܟܗܢܐ ܕܥܝܪܬܢ.

882. Cf. √ܥܢܐ pe. *SL* 934, mng. 10b.

ܗܘ ܒܝܡܐ. ܦܝܫܐ ܠܗ ܠܐ ܡܢ ܚܕ ܥܡ ܚܕ ܘܐܡܪ ܠܗ ܠܐ ܡܢ ܚܕ ܥܡ ܚܕ ܘܐܡܪ ܠܗ
ܐܢ ܐ ܐܝܬ ܠܟ ܐܡܝ ܐܚܝ ܐܒܐ ܐܘ ܒܪ ܐܘ ܒܪ ܐ ܐܝܬ ܠܟ ܐܡܝ ܐܚܝ ܐܒܐ ܐܘ ܒܪ
ܐ ܐܡܪ ܠܗ ܐ ܐ ܐ

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"The revelations and explanations of the matters which Your Majesty has asked us has been entrusted to them."

The Evil and Impure One sent (a message) to summon the priests and the Disturbed Ones of Harran and asked them, saying: "What is the omen which has been divined for us today at your city gates? Isn't this uncustomary sign stupid?"

The priests said to him: "My lord, the emperor, why should your heart be amazed and your spirit be grieved about this? This has happened to many emperors before you, and they were not harmed in their wars. Now, you, also, will neither be cut off in your wars, nor will your hands be weakened from your battle. The gods have allotted victory[883] to you. But, my lord, the emperor, purify your army[884] from the Nazarenes. There are many Galileans with you who openly wear your military uniform and worship the god of the Christians. Expel those from you, lest they be a stumbling block for you in your wars, and you will be struck by their sins."

At that moment, the heralds went out among the tyrant's troops, (saying): "Let anyone who is a Christian depart from our war, lest a sword strike[885] him."

About 22,000 warriors[886] who were from Julian's army departed. Their troop[887] moved[888] rapidly to Edessa, and they were joyfully received in it. When Julian learned that they had gone straight to the reviled city, he was very upset, and he regretted within that he had not exterminated them. He angrily mounted his horse to depart,[889] but his horse stood fast and would not go. He urged it a lot to depart, but it did not move at all from its place. Julian was enrage and seized the horse's bridle to make it move from its place by force.[890] His horse placed its mouth on his purple tunic and tore it from one end to the other,[891] trembled beneath him, fell down, and died. Fear and trembling seized all of his troops, and they were aggrieved concerning their war.

The Accursed One reviled, saying: "Oh, Nazarene, save yourself from me! Save yourself from me, since our war today is not being waged[892] against you! Let me have enough time to be done with my war, and (then) fight[893] with me as much as you can."

The Impure One was amazed in himself.

883. See: √ܫܠܡ pe. *SL* 460, mng. 2.
884. Cf. ܡܕܒܚܢܝܬܐ *SL* 854, mng. 3.
885. Lit. happen to meet.
886. Sy: ܓܝܫ ܡܢ ܚܕ̈ܪ̈ܐ ܕܡܫܬܪ̈ܝ ܐ̈ܚ̈ܪ̈ܢ̈ܐ.
887. I.e. of the Christian warriors.
888. See: √ܢܦܩ pe. *SL* 1672, mng. 2.b.1.
889. Cf. √ܥܡܠ pe. *SL* 1595, mng. 18b.
890. See: ܒܝܨܢܐ *SL* 1126.
891. See: ܙܒܥ *SL* 1463, mng. 16f.
892. See: √ܢܨܚ pe. *SL* 949, mng. 7a.
893. See: √1# ܫܪܪ pe. *SL* 324.

ساتھ بحث علماء مسئلہ{ہ<ہ}ہ مستحق حکمران
شعاعوں شاخوں مانند۔ مخصوص مختار ابدی۔ محاصلہ
مگر نہ ہوتا۔ بلند تر مستند مرد مخبر خبر
کھسیانا نہ کہ خواہشات شیاطین کہ کھوں لا پہنچا۔
کہا ہوتا مگر۔ مجتمع سا خاص۔ مرتبہ مگر مراد مخاطب 5
کہ دوسرا مختلف مرکیچ۔ مختلف بات مراد کہ شہوات مخاطبین
کا مگر خاص۔ دستخط حکمران مگر مراد بعد مخاطب
معلوم۔ مخاطب کہ مخاطب فیاض دل۔ بخشنے کا طریقہ
مگر۔ مختلف بات کہ نہ کہ خوف۔ مخاطب مسلم کا نہ کہ
معجزات۔ مخبر غیر مرکبات کہ مکمل۔ مگر کہ کہ مخاطب 10
۔مکمل مخاطب مسلمان مسلمہ۔ غیر مخاطب مخصوص
۔بخشنے مخلوق کا دوسرا مگر۔ مخبر دوسرا علم طریقہ
مخاطبت دکھ{ا}نا مراد<ا>{ا}ت۔ مخبر بحث دوسرا حکمران
مگر۔ بات کہ تو مخاطب دل مگر کہ نہ خدا مخالف
خبر مرتبہ غیر مگر کہ دشمن۔ مختلف مخبر مراد 15
،تحت مخاطبہ مرتبہ طریقہ باقی باقیات غیر۔ فاضلہ
۔غیر بحث حکمران۔ ،مراد دوستی کا باقی۔ مخبر
کہ تو عدالت۔ ف باقی مقام کہ مخاطبہ: فاضلہ طلب خدا
مخاطبت متعلقہ تحقیق دشمن بات مگر متعلق مرتبہ مخاطب
کہ تو مرتبہ قائم کافر۔ مرتبہ مخاسب مگر متعلقہ غیر۔ لمحہ 20
۔فاضلہ غیر۔ مخاطب کہ خدا کا غیر دشمن۔ مراد
۔مخاطب کہ غیر کہ ،مخلوق۔ متعلقہ مخاطبت کافر
کہ ،مراد کہ ۔دوستی بات مخبر کہ متعلق متعلقہ غیر
مخاطب مگر غیر۔ ،مخلوق بات مخبر حق مخاطب مرتبہ 25
حدیث و دشمنی حق دوستی مخاطبہ۔ مخالفت دوستی
مگر۔ خبر کا قوی ،مراد کی خبر کا قوی۔ بخشنے مخبر
۔مخبر کہ قوی کہ لا بات۔ کھول مخبر غیر مخلوق
مخبر کھسیانا نہ کہ غیر غیر۔ غیر مراد مخبر خبر غیر

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Madness took hold of him, and he did not know what to do. He considered killing all of the wise men, the magicians, and the soothsayers who were with him, because they were unable to reveal to him by their craft the parable that was spoken to him.[894] He also prepared himself to destroy by the sword the idolatrous priests for having lied to him and having spoken superfluities to him.

When the order to go out was close at hand, *'plt's*, the wise man, who had great familiarity before him, got up great courage before the tyrant, threw himself down before his feet, and implored him, saying: "If it please Your Terrifying Divine Power, let your anger not be inflamed upon your servant, and I will place my request before you. My lord, the emperor, if the interpretation of these things that were shown to you was hidden from you, the one who holds the books of wisdom of creation, the one who was made the chief priest of all the gods of the world, and who was entrusted with the key of the treasury of divine revelations, is it right that we, the plain and simple ones, who possess very little (knowledge) of the various books of wisdom, should die for this affair? Heaven forbid that Your Mercy should do this thing. But let Your Majesty command that the judgment against us should be rescinded. Behold, we have learned that there is a young virgin in the temple of the goddess Athena who possesses a prophetic spirit. Let us send a message to summon her. Perhaps the meaning of these things that have occurred has been revealed to her."

The Accursed One acted according to *'plt's*'s statement, and he sent a message to bring Dionysa from the pagan temple. The virgin's features were beautiful, and her appearance[895] was magnificent. When Julian saw her, he was astounded at her beauty, was amazed at her visage, and had thoughts about her.[896] She felt it within her, and she detested him. He asked her by means of *'plt's*: "What was this divination that was shown to us in our land?" She scorned him,[897] did not answer him, and stood completely silent[898] before him.

Julian said to her by means of *'plt's*: "Young woman, do not think that you were summoned before me because of your beauty. Rather, I learned about you that you have a prophetic spirit.

894. See: √ܫܠܚ etpa. *SL* 1192.
895. See: ܡܒܫܠܝܚ *SL* 1323.
896. I.e. sexual desire.
897. Cf. √ܥܡܠ pe. *SL* 1524.
898. Lit. silently in silence.

ܟܝܢܐ ܕܐܡ ܒܪ ܐܚܐ ܡܟܘ ܠܗ ܡܫܘܚܐ ܠܐ ܡܫܡܥ
ܠܗ ܠܟ ܐܦܠܐ ܟܘܠ ܓܒܐ ܕܥܒܝܕ ܠܡܫܠܚ ܒܝܕܐ
ܒܪܟܐ ܕܐܡ ܫ ܡܟ ܐܦ ܠܐ ܠܡܐ ܕܐܡ ܒܪ ܐܚܐ ܠܐ ܡܫܡܥ
ܟܠ ܐܢܫ ܕܐܬܐ ܟܝܢܐ ܒܪܟܐ ܒܝܬ ܠܡܫܠܚ ܒܝܕܐ ܕܡ
ܐܡ ܒܪ ܐܚܐ ܡܟܘ ܠܗ ܡܫܘܚܐ ܠܐ ܡܫܡܥ ܟܝܢܐ ܕܐܡ ܒܪ ܐܚܐ 5
ܐܢܫ ܒܝܬ ܠܡܫܠܚ ܒܝܕܐ ܕܡ ܟܠ ܓܒܐ ܕܥܒܝܕ ܠܡܫܠܚ ܒܝܕܐ
ܐܦ ܠܐ ܠܡܐ ܕܐܡ ܒܪ ܐܚܐ ܡܟܘ ܠܗ ܡܫܘܚܐ ܠܐ ܡܫܡܥ ܟܝܢܐ
ܕܐܡ ܒܪ ܐܚܐ ܡܟܘ ܠܗ ܡܫܘܚܐ ܠܐ ܡܫܡܥ ܟܝܢܐ ܕܐܡ ܒܪ ܐܚܐ
ܡܟܘ ܠܗ ܡܫܘܚܐ ܠܐ ܡܫܡܥ ܟܝܢܐ ܕܐܡ ܒܪ ܐܚܐ ܡܟܘ ܠܗ ܡܫܘܚܐ
ܠܐ ܡܫܡܥ ܟܝܢܐ ܕܐܡ ܒܪ ܐܚܐ ܡܟܘ ܠܗ ܡܫܘܚܐ ܠܐ ܡܫܡܥ
ܟܝܢܐ ܕܐܡ ܒܪ ܐܚܐ ܡܟܘ ܠܗ ܡܫܘܚܐ ܠܐ ܡܫܡܥ ܟܝܢܐ ܕܐܡ
ܒܪ ܐܚܐ ܡܟܘ ܠܗ ܡܫܘܚܐ ܠܐ ܡܫܡܥ ܟܝܢܐ ܕܐܡ ܒܪ ܐܚܐ
ܡܟܘ ܠܗ ܡܫܘܚܐ ܠܐ ܡܫܡܥ ܟܝܢܐ ܕܐܡ ܒܪ ܐܚܐ ܡܟܘ ܠܗ

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We desired to learn from you what will be the end of our war."
Dionysa said to him: "Your eyes are on your war like a proper emperor who is concerned about his war. The emperor who directs his gaze (far off) is scorned. A shameful chill is fashioned in him in the time of his war, especially if it occurs, and they do not obey him. But, oh emperor, why do you inquire by divinations? If you reckon according to divinations, you will not cross over the frontier to the east, and will not make war. Strong emperors who have decided on[899] war, do not take divinations into consideration. If they take them into consideration, they are not useful for war. Warlike emperors, robed in strength, whose faces are at all times set towards death, need war, and conflict pleases them in order to snatch victory from their enemies and to widen the boundaries of their realm. A pleasant dwelling and a calm residence greatly helps fainthearted kings who keep divinations and are apprehensive of war. Behold, I have shed light on the two of them before your eyes."
Julian said to her: "Oh, young maiden, I did not ask you about these things. If possible, I only wanted to learn one thing from you: What will be the end of our conflict and the conclusion of our war?"
Dionysa said to him: "This is the end of your war: Peace between the frontiers and reconciliation between the empires. You will remove enmity and hatred between the empires, and east and west which have gained peace through you will be happy and joyous. If today they are even grieved and suffer at your coming, they will rejoice and be glad at your departing. The west and her sister, the east, will clap hands together. This is the completion of your conflict and the end of your war."
After these things, while Julian was looking to learn the force of her word and the explanation of her parable, she remained silent and did not continue to give him an answer. Rather, she returned to the pagan temple, and he, grieved and carrying within him concern for those things that Dionysa had said to him, went on his way.
When he had gone a day's journey from Harran, Jews, of those who were living in Nisibis, came

899. Lit. whose faces are set towards.

ماہیا ، م ہکہا ہجہ ھاکہا ہکہ ے لہ ہوم .ہجہ ہمہ
ہکلچ ہمہ .ہجہ لہ ہمتہ .ہھوہا ما ہاجہ ہھاہکہا
.ہکلچ اہج وہ ہلھہ .ہمھاہکہا ہکہا ما ہمہا ہکہم
اہہ .ہمھاہکہ ہاجہ ہلھاہجہا ہکہا ہت اہ ے ماہم اہجہجہا
ہکہ .ہجلچ اہ ہوہ .ما ہجہھلھہجہ ہکہ ہھہاج ہاہا ہہ 5
ہکہوہم .ہمہ جہہجہ ہکہیہ لہ ہاہا .ہکہیہ لہ ہمہ جہہجہ
اہج ہکلچ .ہمہ ہجہج ہا ہجہوہ .ہمہ <i>{ہ}جہج ہا ہکہہجہا
ہاہا .ہجہہجہ ہا ہکہیہ لہ .ہجہوہا ہھہیہہ جہہوہا ہجہوہم
ہاہم ہکہا ہہ ہوہ .ہہہہ ہا ہہہہ .ہکہیہ ہا ہہہہ جہہجہ
ہہ لہ ہھہیہہا :ہکہہجہ ہھہجہ ہہلجہہ ہکلچ .ہھہاہکہ 10
ہاہجہہ ہجہہ ہھہجہلجہلجہ جہ ہہلجہا ہاہجہ :جہہہہ ہہلجہہ
ہجہلجہہ ہکہہ ہاجہہجہ ہجہہ ہہ اہجہ ہجہہھہہا ہجہہہہم
.ہھہاہکہ جہ ہاجہہ ہکہیہ ہہلہا ہکہیہ ،اہجہ ہکلچ .ہکہہ
ہ ل .ھہہہلہ ہہ اہجہ .ہجہجہ ہجہہ ہھہجہہ ہھ{ہ}ہھہاہا ہہ 15
ہہہھ ہجہ ے اہھہہ ،ہہ ہجہہا ہجہلجہہ ہہ جہلجہہ جہلھ جہ
جہہہا ہھہہہ جہہہہ ہھہاہ ،ہہ ہجہہا ہجہ ہجہ ہلہ جہہجہ ھاجہہ
ہہہ ہجہہ .ہھہاہکہہ ہھہاہ ،ہہ ہہاہ ہھہہہہ ما ہاجہہ
ہھہاہجہہلجہ ہلھہاہجہ اہج جہہ .ہجہاہجہلجہ ہہہہ ہجہہجہاہ .ہجہہاہ
ہجہاجہہہ ہھہاجہ جہا ے اہاہہ ہاہہہ .ہجہہجہلجہ ہہہہہ ہجہہہ<ہ>ہہ
ہجہہ .ہجہجہجہجہ ہاہہہہ جہہہہ اہج جہہ .جہہ جہہاہہہ 20
ہہہہ ہاہہہ ہجہاجہ ہجہ ہاہہہ .ہہ ہجہجہہ .ہے ہاہہجہجہ
ہہاہ اہہہ جہہ .ہجہاہہ ہاہاہہ .ہجہاہکہہ ہہجہ ہہہ .ہھہاہجہ
ہجہہہ :ہاہجہلجہلجہ ہاہہجہہجہ ہہجہلج ہہلجہ ھاجہہ ہھہلہہ
ہجہلجہ ہجہہ .ہجہلج ہجہ ہا ہھہجہلجہ ہجہہجہہ جہہہ ہجہہ .ہلہہ اہجہ
ہجہہ ہہاہ جہہ جہہ .ہھہہہہ ہے ہا اہجہہجہہ ہلہہہ ہہہہہ
.ہجہ ہجہ اہجہجہ ہلہہ ہے ہاہہ ہہاہہہ ہاہہہ .ہے ہجہ

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and slandered Vologesus, the bishop, those who were with him, and even Jovian, the commander in chief, saying: "The Christians have great liberty in our city. They publicly hold assemblies about three miles from the city, gather their followers with them, and practice their erroneous secret rituals. We have often contended against them to your victorious and praiseworthy commander in chief, Jovian, but our statement concerning them was not accepted."

They slandered them in many things, but the tyrant did not accept their slander concerning Jovian. Rather, he became incensed at them and sent them away from before him. He wondered in himself if now those things that were told to him about Jovian were true, and he bided his time to learn the truth about them.

Jovian was not aware of what was slandered about him. But when he learned that Julian had left Harran, he sent (a message) to secretly summon the bishop, Vologesus, and said to him: "My father, you know that the tyrant threatens our instruction, and that there are many informers. If that is acceptable to you, send forth a message[900] to your flock, and command them not to make assemblies from now on until the tyrant travels from the city, lest, on account of the assemblies, some injury will come to your flock."

Vologesus, the bishop, said to him: "Does Your Eminence think that we are not in a state of suffering and great worry on account of you, lest you receive some blame from the tyrant because of our Church? We have continuously shed painful tears before God so that Your Eminence should not be diminished, and that your rule should not be abolished. You carry the weight of our persecution like a pillar, and you are placed like a bulwark of salvation everywhere before the congregations of Christ."

Jovian said to him: "Do not be concerned about me in this matter, because the tyrant cannot harm me. I am not disheartened if he treats me badly, for this is my whole desire. But, you, be careful, lest you perish very badly! As to myself, I have shown that I can suffer for you, and I did not have this care for myself."

900. Lit. move the word.

وحسنحا هم. سحنا ملمزه مصمصم حلحا ,سه ىيه لحمه
مىلهيتحا هنم مهنا لا مصمنحا. ىيحمه حد. سلس تا
ك مهلم ملىخ لح. نىعصنه مىتحد ىنح ملحح مح. حيتح
.مزنم معصعصه نمسيلحه ىتح حمشحا معنصه. مىنح
مصحصه مس كىل حمسلح مس حيه مهتنه حمشهنحا 5
نحمسلحا نحنكه لحمهنم مله. نهلس تا وحسنحه
لحكه مىنهل لحه ىنح مل نحمس كيه وحم لحمح مهنكيتحصه
حلمح مزنه نحمح حصنتنم مله. وحسنحه لحا نحمس كيه
وحد كه مهنا. مزحم نمشم مىا سعصنح ,سحنحه كه
مزنح مزحم ىلهه. وحسنحه لحه سل نحمهنمنا حلمح نحنمه 10
ملحمهنمنا حلمح مزحم عصنح مل مىا وحسنحه. نمسنمه حلمنه
,سحنه ننه. نحس كه وحسلحه عصنه حله حد مله ,سه ىيه
عسل مىنهل: نحمح لها هحنه. سل نحمحه مصمصم حلحا ىنح
حسم. نهتنحت نىعصه لها مهم. نمكيتم مح ىيه لكمحه. نعلحسل
وحنحت مل. مزحم كمىا مهمح عصنه. مهنحيتم مح ىيه لكمحه 15
هلحح مكحلىا: مكحح كه مىنهل لعصحا مكحح: نىعصنح
حلحه سل نحمه. مهنحيتعل شيلكحه مىتح مكحح: نىعصنح
مهم كحه نس مكحسح ملىا. نهلنحا مكحح مىتح. مصمصم
مىنهل كه لحمهم مىتح مكحمىا حلمىا. نهلنحيلكم مهنكيتحه
مهلم مىنه حمح لح مىتحمح مصمنحه مكحنه. نعصنح هلحح 20
هححنحا: حلمح مكىا مهلمهم لحه ا كحمهل مكىا مهنحا لح
مكمنحا مزحم هححنحه. نصمنىل مزمه هنم حمل مزحنح
سل نحمه. نىلهم لحح مكسعصا مهنح صحيح هنم عسم
مه كحه مكىا. نهزحت ح مكحمح سل مهلم ح عل ملح. وحسنحه
,سه مزحما. لا مزنح مل لا عسكحه حنمل ح مزه. مىتحا مىنهل 25
عمح مكىا. نحمكعصنح ىلمزهم ح مهلم نم عنح ,نهلح ا هلح
ح مكحمح. نهزحت ح مزحت نىح مهم ح مىتحمل عمح
نحمكحا. نهزحم نعصا لح مزحت نىح مهم ح مىتحمل عمح
نحمح. مهنهلكح مزحم لا هزحم نعصا لح نىح مل. لا حسك مس

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Vologesus, the bishop, said to him: "God will place you at the head of His churches. We are not weakened, and we do not consider it significant if we are overpowered, and if we die. What can we pay to Christ[901] who died for us? Were it possible, we would die ten thousand times for Him. Can we repay Christ[902] who died for us? By our martyrdom we can share in small part in the suffering of His crucifixion. All of us are prepared, and our congregation is assiduous in this every day. A good reason has been revealed for our congregation to have a martyrdom, and we do not despair in our hardships. Our whole flock, the entire herd which Christ has entrusted into my hands, has a unanimous desire. When you examine (it), you will not find anyone in it who is leprous, sick, or even lacking in faith. All of us are placed together in one soul, in one mind, and in one faith to taste the suffering of the crucifixion of the son of God in our martyrdom. We desire and crave (for it). Do not be grieved for this, lest you be included in our ruin, but accept the plea of our request and permit us to gather together on our holiday and not be impeded from the service of God. We will do what is pleasant for us to do according to the Lord's will and what is fine in His eyes."

When Jovian saw Vologesus' faith and that of those who were with him, he was very amazed and astonished at the strength of their mind. His compassion boiled up, and his tears welled up. He comforted them, saying: "My children, Christ, for whose name you have made up your mind to die, will stand before you and spread out His graceful wing over your souls." He permitted them to gather together on their festival, and he prepared to go out to meet the tyrant with his many troops.

He sent his heralds to all of the Roman frontiers, gathered together with himself all of the armies that had traveled to the frontier areas, and went out to greet the madman with a large solemn procession. He saw that the tyrant's countenance was not

901. So in original text. Corrected to: ܒܚܝܐ ܡܫܝܚܐ.

902. Originally: ܡܫܝܚܐ.

ہی تھا۔ شاہد وہاں موجود ہوں گا۔ ہمیشہ وہاں موجود ہوں گا۔
کیا ہوا ہی شاہد ہے۔ اس پر گواہ ہے۔ شہادت
دار ہوگا۔ جلد ہونا ہوتا ہے جو ہیز ہوتا ہے۔ شہد
جانچنا اس لیے تھا؛ معاملہ ہونا چاہیے کہ کیا
ہوتا ہوگا اس لیے ہی۔ اس کا ہونا ہے۔ شہادت
اور ہونا ہوگا۔ شہادت ہونا ہوتا ہوگا۔ شہادت ہونا ہوگا۔ شہادت
ہونا ہوگا۔ شہادت ہون

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the same towards him as it was in the past.[903] He affected[904] a persona of anger, and Jovian knew that he had been slandered. Even this did not prevent the Christian to secretly send a message to Vologesus and to the ones who were with him to save themselves where they could before the struggle would suddenly rush[905] upon them. When those true Christians learned these things from *Kryswd/rs*,[906] Jovian's servant,[907] they were neither frightened nor excited, nor did they change their place, but they remained quiet. They waited together, in harmony, as one soul and one mind, carrying the weight of service upon themselves. They worshipped God with all their strength with psalms and praises. Contrary to their custom, the sound of their service was publicly heard on their holiday, so that the sound of their service could become the cause for their martyrdom.

When the tyrant entered their city, the real enemies, the pagans and the Jews, vehemently slandered Vologesus and those who were with him. They shouted, saying: "Moreover, my lord, by permission which your commander in chief has given to them, the sound of their service is heard on a great mountain. Their audacity has reached a point that they have openly[908] and publicly scorned Your Majesty's rule, and that, not according to their custom, they have sent out the sound of their service to show by this that they are not placed under the yoke of your rule."

Because of the large number of kinsmen of Jovian, the commander in chief, about one hundred men, Julian ignored all of these things. They had a force of about seventy thousand distinguished and renowned people who were not subject to the tyrant. For that reason the tyrant restrained himself and did not want to harm Jovian, so that the war of the frontier region would not be disrupted because of it. When the dissension of the pagans and the Jews became stronger - (to the effect): "Either wipe out this religion from our city or permit all of us to be Christians" - in order to moderate their vehement

903. Lit. as of yesterday and as of the day before.

904. Lit. He wore anger on his face. Cf. √ܟܥ pe. *SL* 671, mng. 2c.

905. See: √ܫܦܝ pa. *SL* 1297, mng. 1.

906. See: Nöldeke 1874a:274.

907. Read: ܚܕܐ.

908. Lit. face to face.

ﻟﻪ ﻣﺮﺣﻤﺔ ﺑﻌﺪ ﻣﻮﺗﻪ ﻋﻠﻰ. ﻟﻠﻬﺠﺮﺓ ﻣﻨﻪ ﻟﻠﻬﺠﺮﺓ ﻣﻨﻪ
ﻟﻤﻨﻊ ﻟﻪ ﻣﻦ. ﻟﻠﻤﻮﺗﻰ ﻣﻊ ﻟﻴﺔ ﻣﻌﻴﻨﺔ ﻣﺘﻌﻪ. ﻣﻌﻪ ﻟﻴﺔ
ﻣﺤﻼﻫﺎ ﻣﻌﺘﺎﺩﺓ ﺑﺎﺑﻌﺔ: ﻣﻌﻪ ﻟﻪ ﻟﻪ ﻟﻪ ﻣﺮﺣﻤﺔ
ﻫﺪ ﻣﺴﺠﺪﺓ ﺑﻪ ﻟﻤﻌﺔ ﻟﻠﻬﺠﺮﺓ: ﻣﺤﻤﺪ ﻋﻠﻴﻪ ﻟﻠﻬﺠﺮﺓ
ﻫﺪ ﻣﺒﺎﻳﻌﺔ ﻣﺮﺣﻤﺔ ﻟﻪ ﻟﻪ. ﻣﻨﻬﺠﻪ ﻟﻪ ﻣﻦ ﻫﺪ ﻟﻪ ﻟﻪ 5
ﻣﻦ ﻣﺴﺎﻳﻪ ﻟﻪ ﻣﻌﻤﻌﺔ ﻣﺘﻪ ﻣﺒﺎﻳﻌﺔ ﻟﻪ ﻋﻠﻰ ﻣﻌﻪ
ﻫﻪ ﻟﻴﺔ ﻣﺮﺣﻤﺔ. ﻋﻠﻰ ﻟﻪ. ﻣﻨﻪ ﻟﻪ ﻫﻤﻌﺔ ﻣﻌﻪ ﻫﻤﻪ
ﻣﺒﺎﻳﻌﺔ ﻋﻠﻰ ﻫﺪ. ﻣﺤﻤﺪ ﻟﻪ ﻫﻤﻪ ﻣﻨﻪ ﻣﺮﺣﻤﺔ ﻣﺮﺣﻤﺔ
ﻣﻠﻪ ﻣﻨﻪ ﻣﺮﺣﻤﺔ ﻣﺒﺎﻳﻌﺔ ﻣﻦ ﻣﺮﺣﻤﺔ ﻣﺮﺣﻤﺔ
ﻣﻠﻪ ﻫﻪ ﻣﻌﻤﻌﺔ ﻣﻨﻪ. ﻣﻦ ﻣﻠﻪ ﻣﻨﻪ ﻫﻪ ﻣﻠﻪ 10
ﻣﻌﻤﻌﺔ ﻣﻨﻪ ﻣﻦ ﻫﻪ ﻣﻨﻪ ﻣﻦ ﻣﻌﻤﻌﺔ ﻣﻨﻪ ﻣﻦ ﻫﻪ ﻫﻤﻌﺔ
ﻣﻌﻪ ﻣﺒﺎﻳﻌﺔ ﻫﻪ. ﻫﻪ ﻣﻪ ﻣﻌﻤﻌﺔ ﻣﻨﻪ ﻣﻌﻤﻌﺔ ﻣﻨﻪ
ﻫﻤﻪ ﻟﻪ ﻫﻤﻪ ﻣﻨﻪ: ﻣﻌﻤﻌﺔ ﻣﺒﺎﻳﻊ ﻫﻪ ﻫﻪ: ﻣﺒﺎﻳﻌﺔ
ﻫﻤﻪ. ﻟﻴﻬﻤﻪ ﻫﻪ ﻣﻴﻪ. ﻣﻬﻤﻪ ﻟﻠﻪ ﻣﻪ ﻣﻌﻤﻌﺔ ﻟﻠﻬﺠﺮﺓ
ﻣﻨﻬﻤﻪ ﻣﺒﺎﻳﻊ ﻫﻪ ﻣﻪ. ﻣﻬﻤﻪ ﻟﻴﺔ ﻟﻠﻪ ﻣﻪ ﻣﻌﻤﻌﺔ. ﻣﻌﻪ ﻫﻪ 15
ﻫﻪ ﻣﻌﻪ ﻣﻌﻤﻌﺔ ﻣﻌﻤﻌﺔ ﻣﻌﻤﻌﺔ ﻣﻠﻪ ﻣﻬﻤﻌﺔ
ﻣﻌﻤﻪ ﻣﻌﻴﻪ: ﻣﻌﻤﻌﺔ ﻫﻠﻪ ﻣﻬﻤﻪ ﻟﻪ ﻣﻌﻤﻪ. ﻣﻠﻪ ﻫﻪ
ﻫﻤﻪ ﻟﻪ ﻫﻤﻪ ﻣﻨﻪ ﻣﻌﻤﻌﺔ ﻫﻪ ﻫﻪ ﻫﻪ ﻫﻪ ﻫﻪ ... ﻫﻬﻤﻪ ﻫﻪ 20
ﻫﻤﻪ ﻫﻤﻪ ﻣﻪ ﻣﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ
ﻫﻤﻪ. ﻣﻠﻪ ﻫﻪ ﻫﻤﻪ ﻫﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻪ
ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ. ﻫﻤﻪ ﻫﻤﻪ. ﻫﻤﻪ ﻫﻤﻪ
ﻫﻤﻪ ﻫﻤﻪ. ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ
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ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ
ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ
ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ ﻫﻤﻪ

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noise, he gave his signet ring to his subordinate,[909] Pamphilus,[910] saying to him: "Go, quickly, to where those errant people are gathered. If it turns out to be as was said about them, incarcerate them in those caves in which they are gathered, block up the entrances of the caves in front of them with large rocks, and place seals upon them with my signet ring."

The man did as the emperor commanded him.

Jovian assumed an air of anguish[911] and was greatly mourning. He cried with pain, saying: "Woe, that I was guilty for the sacred blood of those divine servants. By permitting them to convene a gathering, I was the cause of this." He was greatly saddened.

After the accursed tyrant went to his lodging and was by himself, he understood in his mind that it would not help to make trouble for the soldiers with him who were bearing the brunt of his war - and additionally, to pursue the will of the disturbers and disrupters, concerning Jovian, his commander in chief - so that they should not become weak[912] in his war. He considered by himself that he would brush off the matter by means of a guile, and he sent a message summoning Jovian, saying to him: "Son of Varonianus, tell me, what are these rumors that I have heard about you in the streets of Nisibis? What audacity has stirred you up[913] that you have taken command of my empire and permitted the Christians to hold an assembly? I did not command (this). I am even more amazed with what power and with what authority you did this and did not tremble or fear my majestic rule. Is it perhaps because of the members of your family who are with you that vehemence and pride took hold of you, and you did this without our advice? From now on, I am going to humble your pride and lower your prideful power. Oh, weak one, you, yourself, should know that Our Merciful Goodness commanded and entrusted you with power. From now on, I will take from you what is mine and leave you with what is yours. We have granted you your life because of the members of your family."

Jovian said: "My lord, the emperor, I have never boasted about the authority which Your Majesty entrusted in me, and my heart did not exalt itself in the leadership"

909. Sy: √ܟܬܒ; cf. *SL* 720, mng. 4.

910. Sy: ܦܢܦܝܠܘܣ. See: Nöldeke 1874a:275.

911. See: √ܚܫܟ pe. *SL* 671, mng. 2m.

912. Lit. their hands would become weak.

913. See: √ܥܠܐ pe., *SL* 1595, mng. 14.

ولا. لم يجده متحسسا لكفيها مطمئنا حتى وصلتها
يده فتحركت يده. فتح عينيه وصلت فابتسامتها
فيه فسحبا يده وبدأت وصلت فابتسامتها
.فبدأت يكفه لم وهلة لحظة فسقطت ابتسامتها. ٥٥٥
وبدأ تحته. فوجد يكفيه فتح وصلت يكفه 5
وقع فلم في وصلت ... فتح كي لم تعطيه يكفه
و، يجد لم فيكفه وقع يكفه. فيكفيها لحظة يكفه
يكفه. وصلت، وبدأت يكفه يكفه فتحسس يكفه لم
وقع وبدأت وصلت فطعنت. وقع وقف وصلت فوقع
فتح لأنه يجد كي وقف في وقع ... حتى وقع وقع 10
فيكفه وبدأ لم يتحرك وصلت. فوقع فيد وقع: فيجد
وصلت في يجد لأنه. فيجدها وقع فتحتها فتحت. وقفت
وقع في وصلت لأنه في يجد. وفتحت وقعت وقفت
فيجدها فطعنت فتحركها. فوقع وقف وصلت فيجد 15
يجده وصلت، وقع يجد. ويجدها، فصدره وفتح في
فتحركها وقف فيد وقع يكفه وقعت لم يجد. وت
فيجدها وقفت وقع، فيجدها فتحت وقع فيجدها لم
يجد وقعت وبدأ في وقع فطعنت. فيجد في وقعت
يجد وقع. فتحت وقع وقع يجدها وقفت وقع 20
في وقعت يجد وقف وقع يجدها وقفت وقع في
وصلت ... وقع وقع فتحركها وقع وقع. وقفت
فطعنت وقع في يجد وقع في وقع. وقفت فتحركها 25
وقفت وقع في وقع يجدها وقفت وقع. وقفت يجد
وقفت وقع يجدها وقفت وقع. وقفت، يجد وقفت

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"which you entrusted in me.[914] I have never pretended[915] that I am the chief. Your armies testify for me, that I conducted myself with them as one of them. My lord, the emperor, if I have neither elevated myself nor raised myself over my colleagues who were inferior to me, could I have elevated myself over you? Why, then, does Your Majesty accept lies about me? I did not abrogate your commands. No deceit was ever found in me. If the Jews are inciting you against me, I did nothing hostile. I owe you one thing, and it depends on you."[916]

Julian said: "Let us know what it is that you owe us."

Jovian said: "My lord, the emperor, you have thirsted for a long time for my life blood. Shed it and be satisfied."

Julian became enraged, saying: "Oh, one deserving death and denier of Our Majestic Goodness. I brought you from insignificance to greatness, and I placed you after me as the commander and ruler of all my forces. Oh, ungrateful one one, do I thirst for your blood?"

The tyrant commanded (them) to remove his military uniform from him. He dressed him in ordinary garments and dismissed him from his command. He exited from him with neither a care nor a concern in his heart, except for Vologesus and those with him. He remained awake[917] the whole night in prayer for their salvation. God, who always accompanied his worshipers and never neglected aiding them, quickly sent comfort to the Prudent One. As a consequence of his trial he added to his victory.

A short while after Jovian had been relieved of his military post, letters came into the tyrant's hands which Arimihr, Shabur's great *mobed*, had sent to Jovian, the commander in chief of the Romans, because of their mutual love and admiration, concerning the victory of the Roman Empire. When he traveled to him from the frontier area,[918] Arimihr saw a marvelous sight in Jovian's camp. While they were discussing secret matters among themselves, he saw a right hand holding a crown above Jovian's head. He knew that the Roman empire and administration would be his. He did not reveal the vision to him, but he inquired of him with oaths: "What God"

914. Lit. placed in my hands.

915. Cf. Sy √ܫܡܘ pa., *SL* 424, mng. 15.

916. Lit. there is an impediment from you.

917. See: √ܫܚܪ af. *SL* 888, mng. 3.

918. Read: ܟܕ ܗܠܟ ܒܬܪ ܡܢ ܫܒܝܠ ܡܠܟ ܕܪܘܡ.

.بچوں کے لیے کہانی کی ہیئت میں ہے۔ یہ کہانی کا مجموعہ
ہے۔ یہ مجموعہ ہندوستان کے مختلف علاقوں کی مقامی کہانیوں کا ترجمہ
ہے، جس میں ہندوستان کی ہر ریاست کی کہانی شامل ہے۔ ہندوستان کی
کہانیوں کا مرکزی کردار ایک بچہ ہے۔ ہر کہانی میں بچہ کسی نہ کسی
بچوں کے ہر مجموعہ میں ہوتے ہیں۔ یہ کہانیاں ہندوستان کی مختلف ریاستوں
میں رائج ہیں۔ ہندوستان کی ہر کہانی میں ایک بچہ ہوتا ہے۔ یہ بچہ
کہانی سناتا ہے۔ یہ کہانی سنانے کے لیے کسی نہ کسی بچے کو منتخب
کرتا ہے۔ یہ بچہ کہانی سنانے کے بعد اپنے ساتھی کو کہانی سنانے کے
لیے منتخب کرتا ہے۔ یہ بچہ کہانی سنانے کے بعد اپنے ساتھی کو کہانی
سنانے کے لیے منتخب کرتا ہے۔ یہ بچہ کہانی سنانے کے بعد اپنے ساتھی کو
کہانی سنانے کے لیے منتخب کرتا ہے۔ یہ بچہ کہانی سنانے کے بعد اپنے
ساتھی کو کہانی سنانے کے لیے منتخب کرتا ہے۔ یہ بچہ کہانی سنانے کے
بعد اپنے ساتھی کو کہانی سنانے کے لیے منتخب کرتا ہے۔ یہ بچہ کہانی
سنانے کے بعد اپنے ساتھی کو کہانی سنانے کے لیے منتخب کرتا ہے۔ یہ بچہ
کہانی سنانے کے بعد اپنے ساتھی کو کہانی سنانے کے لیے منتخب کرتا ہے۔
یہ بچہ کہانی سنانے کے بعد اپنے ساتھی کو کہانی سنانے کے لیے منتخب
کرتا ہے۔ یہ بچہ کہانی سنانے کے بعد اپنے ساتھی کو کہانی سنانے کے لیے
منتخب کرتا ہے۔ یہ بچہ کہانی سنانے کے بعد اپنے ساتھی کو کہانی سنانے

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"do you worship?"
When he learned that he was a Christian, the idolatrous covering was removed from Arimihr's heart, and true penitence began to be manifest in him. When he returned to his country, he was taught the way of the Lord completely by Jacob, the priest and the head of the monastery, who lived in the city of Beth Lapeṭ.[919] He secretly received the sign of baptism from him, and he made him a participant in the divine sacraments of Christ.
When Jovian learnt about the *mobed*'s conversion and penitence, he didn't hesitate to write him a letter of comfort to strengthen his mind and to fortify his religion. Together with this letter he also sent a letter which encouraged him about a Roman victory, writing this demonstration in it to him: "My brother, the advent of the Son of God, in which you recently came to believe, was disclosed in the Roman Empire. He received from it His corporeal nature as His disguise[920] from our revealing (of His divine nature). It was written in the royal census, and it was also written in His genealogy.[921] He paid the silver tax so that it would be evident to Prudent Ones like you that the human nature of the Son of God's birth status was from that of the empire just as to the kingdom which makes rest for the God in whom you believed.[922] My brother, assist and strive as much as you can for His victory. Pray more for the well-being of our empire than for the empire in which you are, as it asks you to be its son and heir by adoption. When, with your assistance,[923] God will give it victory, you will be announced as Our Majesty's son. You will be a chief in it for your whole life."
After he wrote these many things to him, he wrote to him at the conclusion of his letter: "My brother, if you have truly assumed Christ, and you have believed in Him with your whole soul, examine your religion in the guilt of Shabur, the enemy of our religion, and wish for the killing of this unjust butcher, whose sword has been extended over us for thirty years and has not as yet been satiated with our blood. Yes, my brother, be occupied[924] (with it) for the Messiah in whom you believed. Set a deadly trap for this one who has scorned our dress, insulted our clergy, soiled our holiness, eradicated our sanctity, burnt our churches, and mocked"

919. The seat of the metropolitan of Khusistan [See: Nöldeke 1874a:275].
920. Lit. covering.
921. Cf. *SL* 751: ܡܚܝܫܬܢܐ ܕܓܢܝܬܐ genealogist.
922. The exact maning of this verse is unclear.
923. Lit. through your hands.
924. Cf. ܫܠܚܢܐ *SL* 544, mng. 2.

ܫܡܥ ܐܝܟ ܕܐܡܪ ܠܗ ܐܒܘܗܝ ܒܪܝ ܐܢܬ ܘܟܠ ܡܐ ܕܐܝܬ ܠܝ ܠܟ ܐܢܬ ܗܘ.
ܐܡܪ ܠܗ ܒܪܝ ܐܢܬ ܗܘ ܘܟܠ ܡܐ ܕܐܝܬ ܠܟ ܠܝ ܐܢܬ ܗܘ. ܘܐܡܪ ܠܗ ܒܪܝ
ܐܢܬ ܗܘ ܘܟܠ ܡܐ ܕܐܝܬ ܠܝ ܠܟ ܐܢܬ ܗܘ. ܘܐܡܪ ܠܗ ܒܪܝ ܐܢܬ ܗܘ
ܘܟܠ ܡܐ ܕܐܝܬ ܠܟ ܠܝ ܐܢܬ ܗܘ. ܘܐܡܪ ܠܗ ܒܪܝ ܐܢܬ ܗܘ ܘܟܠ ܡܐ
ܕܐܝܬ ܠܝ ܠܟ ܐܢܬ ܗܘ. ܘܐܡܪ ܠܗ ܒܪܝ ܐܢܬ ܗܘ ܘܟܠ ܡܐ ܕܐܝܬ ܠܟ
ܠܝ ܐܢܬ ܗܘ. ܘܐܡܪ ܠܗ ܒܪܝ ܐܢܬ ܗܘ ܘܟܠ ܡܐ ܕܐܝܬ ܠܝ ܠܟ ܐܢܬ
ܗܘ. ܘܐܡܪ ܠܗ ܒܪܝ ܐܢܬ ܗܘ ܘܟܠ ܡܐ ܕܐܝܬ ܠܟ ܠܝ ܐܢܬ ܗܘ.
ܘܐܡܪ ܠܗ ܒܪܝ ܐܢܬ ܗܘ ܘܟܠ ܡܐ ܕܐܝܬ ܠܝ ܠܟ ܐܢܬ ܗܘ. ܘܐܡܪ

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"the precious name by which we were called. My brother, punish this destructive wolf who tore off and cast away the holy flock of Christ. My brother, I know that your wisdom can do this, and it is easy for your understanding. By the sacrificial act of this Impure One, you will make peace and reconciliation between the two powerful empires. When you do this, this sacrifice which you offer to God will be no small matter, and our mind will not forget the good beneficial remembrance. My brother, be firm in your spirit and strong in your religion, and (let there be) peaceful comfort for the churches in your lifetime."

When Arimihr read Jovian's letter, he composed a reply and sent it to him. The one who brought the letters was seized in the Roman garrison, and he designated (?) him before Julian as a spy. When he was interrogated[925] and was required to reveal the truth, he admitted and did not deny that he was sent with his lord's letters to Jovian to assist the Roman victory. When the truth of these matters was verified to the madman, he received the commander,[926] Arimihr's messenger, with the honor befitting him. He handed him over to be guarded with honor until he would placate Jovian, reinstate him in his position, and restore his rule.

He composed a reply to the letters which had come to him. This is the text of the letters which Arimihr sent:

"My brother, I received your letters. My spirit has increased and my mind has rejoiced. Your letter's greeting was precious to me like a costly present. When I examined the order of your letters, I was quite amazed and astonished at what truth you have with your emperor. You have made the Roman Empire happy.[927] You are a commander in chief in it. I, myself, was greatly amazed at what zeal you have for the Roman victory. From the hints of your letters, I knew what your wish was. My brother, I was concerned to write to the Merciful One and the Lover of Truth concerning those things which you wrote to me in your letters. Do not have any concern about them. Your mind should not be frightened at all in your thoughts, for our word is true to you. Before the conflict with Persia will be settled, your empire will receive fame"

925. Lit. examined with questioning.

926. Read: ܗܦܟܝܪ Nöldeke 1874a:275. On this loanword from Middle Persian *spībed*, see: ܗܦܟܝܒܕ *SL* 75; Ciancaglini 2008 110.

927. Cf. ܚܝܠ *SL* 514, mng. 3c.

ܟܬܒ ܟܬܒ ܡܥܝܫ ܒܪ ܫܡܥ. ܫܠܡ ,ܐܡܪܝ ܡܪܝ ܟܬܒ
ܠܐ ܐܢ ܬܕܥ. ܟܬܒܬ ܟܬܒ ܡܝܬ ܡܪܝ ܫܟܚܬ. ܫܠܡ
ܡܫܟܚܬ ܫܒܬ ܠܡܥܒܕ ܡܪܝ ܐܫܟܚ ܫܒܬ ܟܬܒ ܒܪ ܒܪ
ܚܠܛ ܡܝܪܝ ܒܪ. ܡܫܟܚܝ ܟܬܒ ܬܟܠ ܡܪܝ ܐܡܪ ܠܐ ܐܢ. ܚܒܪ 5
ܡܪܝ ܬ ܡܫܠ ܒܪܝܬ ܡܪܝ ܡܪܝ ܐܡܪ ܠܐ ܐܢ. ܚܒܪ
... ܫܟܚ ܠܐ ܒܪ ܐܡܪ ܟ ܡܫܟܚ ܫܟ ܡܪܡܪ. ܬܟܠ
ܟܬܒ ܡܟܬ ܚܒܪ ܒܪ ܡܫܟܚ ܡܪܝ ,ܐܢ
.ܒܪܝܬ ܡܫܟ ܐ ܡܪܝ ... ܫܒܬ ܟܬܒ ܡܫܟ
ܡܫܟܚ ܡܪܡܪ ܒ ܫܟܚ. ܬ ܡܪ ܟܬܒ ܒܪ ܬܟ
10 ,ܡܪ ܚܒܪ ܐܡܪ ܡܪ. ܡܪ ܫܟ ܫܟ ܡܪ ,ܒܪ ܫܟ
<i>{ܐ}ܫܟ ܫܟ ,ܐܡܪ. ܡܪ ܫܟ ܫܟ ,ܒ ,ܫܟ ܫܟ
ܡܪ ܚܡ. ܡ ܫܟ ܒ ܫܟ ܒ ܡܪ ܚܡ ,ܒ ܒ
.ܬ ܡ ܡ ܫ ܒ ܡ ,ܫ ܡ ,ܒ ,ܫ ,ܡ ,ܫ ,ܡ
ܡ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
15 ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
.ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
20 ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
.ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
.ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
25 ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ
ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ ,ܫ ,ܡ

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“in your war. This is not from your strength or from the power of your armies, but from our inferiority and the means of our stratagems. Set up some deception for Shabur, your empire’s enemy, and he will be delivered into your hands without war and conflict, without the shouting and the horns that stir up the fight, without the drawn bows which shoot arrows, without sharpened swords that glimmer in the battle lines, and without intertwined legions which slay and are slain. Combat between the empires will come to an end, jealousy of the frontier areas will desist, and the empires will dwell in peace. My brother, exhort the emperor as much as you can to declare (?) war[928] before the great conflict of Assyria becomes quiet and still for some time. He has not as yet assembled an army against us to subdue us. There is no reason to make war with you. May you be assured that in a short time you will be unable to conduct war[929] against us. Our empire’s war (ability) is stronger than yours. But until our war ceases, wrest triumph and make a name and victory as much as you can. My brother, be well in your spirit, and may our remembrance for good be always in your mind.”

When Julian read Arimihr’s letters and learned from them the truth regarding Jovian’s authority that was entrusted to him, and the eagerness and zeal that he had for the tyrant’s victory, he was greatly amazed at himself that he had dismissed him from his military service and had removed him from his authority. He became full of threats and was angry at the Jews who had slandered them. He sent (a message) to take ten of their leaders who had slandered Jovian into custody, and he crucified them on crucifixion pole(s) opposite to where his troops were located.[930] He had plaques written[931] and had them placed above the crucifixion poles (stating): “Anyone who dares to slander to me any one of the religions in our Majesty’s realm will die a similar death.” He chased out the rest of the Jews who were living in Nisibis from their city, gave their property over for spoil, destroyed their places of assembly, and burnt their synagogues. He pardoned all of the religions on that day. He removed Vologesus,the bishop,

928. Sy: ܟܚܝܟܐ ܕܩܪܒܐ.
929. Cf. √ܟܚܝ pe. *SL* 104, mng. b.
930. See: ܥܨܒܢܐ *SL* 1557, mng. 3.
931. Lit. wrote.

ومحمد بن عبد الله بن عبد الله بن عبد الله بن عبد الله

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and those who were with him from the incarceration of the caves, and threatened them not to hold a similar assembly again. He destroyed[932] those caves in which they were assembled and blocked them up until this very day.

Since Jovian knew that the tyrant was pursuing him, he hid himself where there was a hiding place[933] at hand which no one, except for *Srgdnys*, the head of his family, was aware of. When Julian searched for him and did not find him, his military camps were also searched, and he wasn't there. He put out an inquiry to the members of his family to find him wherever he was: "Let them go out in a search for him and bring him." They excused themselves,[934] (saying): "We do not know where he is."

Julian said to them: "If you were honest and forthright, and if you had been true to us, you should have discussed his transgression with him, and as members of his family you should have brought a request for appeasement to me. I should not have to request it from you. Even now that I have asked it of you, you have not done this. Take care concerning it and bring him to me, so that I can confer authority upon him."

Srgdnys said to him: "What bad or wicked thing has Jovian done against Your Majesty that you have dismissed him from his military rank and removed him from his authority? Or how can we dispute with him, a man concerning whom no transgression was found in his entire leadership? Or how can a man whom you belittled[935] before your armies and humiliated before the *galearii* of your empire be the commander in chief? My lord, the emperor, know then that Your Majesty has also made us grieve by this."

Julian said to him: "As emperor, do I, perhaps, not have the power to elevate or to downgrade? Or can I, perhaps, not add esteem to him on top of his previous esteem, add additional authority to his previous authority, and instill his fear and trembling on the armies with me? All members of his family! Know that if he does not appear before me today, I will be of the opinion that you have not been honest with me now."

Srgdnys replied that he would bring him, and that he would appear before him

932. Cf. √ܗܓܡ pe. *SL* 350, mng. 1b.
933. See: ܒܝܬ ܓܢܝܙܐ *SL* 147.
934. Cf. √ܐܬܥ pe. *SL* 934, mng. 11b.
935. See: √ܚܝܦ pa. *SL* 176, mng. 7.

ما دمما تسلمه. مرتحا مرعدت كم متحا تلمله
مرتحا لمم دحمه. مرم سمه مرعدت دحتا حمم
هدستا ... مرحمل مرتد لمم دحملم. دمم لمعت همتا
معتا مرمم عمل. مرمرلم كم تمحمتا مرمم حتد لمم لما
.مت مرمم عمل ا مل عمد حد. مرسكم هت مل لحمممهما ما 5
مرله هسله، مسحت حدد. متممحلم عما هسدل ها تدسك مرلم
مرتحل عمد، متممهما مهمليتا مرمتعم ، كحمده. مسحمد
معتحت لحمعا. متممهما ما كحا. متممحلم قد لم معتحمدا
لحمتد لم مرا. مرمرا مل دمم دمعا عما لحمم. متممهما
لحمممم مرمك عما لمم. همسله لحمل ممم ... متمدا 10
متحد لحتل همم لحملما. مرمد كحد لحل همده. مد كمرلمه
.متممحلم قد سمم مصمع، معلد لم لحمرمهه. معمرمتحكمه لم
لحمرمتحد مل مدمده لحمتمرمك، متمتحدا همم علما ممل لم
معلد لحل مدمم. لحمتمرمك معمتحد مرمدا مصمع عمد 15
.همدل ها ممم. مسلمحه مل لحل مرا، متمدممده. مرمملمكم
.لمحمتحكمت همتحمل مل ممحه عحدا مد مصمه ممل مرمه
مرتحم مد. مسلمحه كم، متمرمتحمده معمتسله كم، متمرمعا
مرمك همتحمعم مدا مرمحل. متحد لحتل لم مرمم همم 20
مد لمدمتا مد كم مرتحم مد. معمرمتحد متحت معمرمتحكمت
همد مرمم لمعله مل مصلده. همتسله مل ممم ... لمحمتحكم
مت همتحم لم عمدا. مصلم، ممم لمحمم حد. لمحمتحكمتا مرمسل
،مرمك مصمعم مل ممم مصلما مد. ا كحمده حممدا مصلم
مما مسلمحه لحمحده. مرمحمده معمرحا لم مرمحا مل عمممدا
مرمملتم لم معتحمده معمتسا مرمممه. مرحمده مسلمحه كم 25
لحمم مرمم مدما. متممحلم قد لحمتسه حدد مرمحمه. لحمد
مرمعه لحمد لحمل همدا لم مرحمعمحه مل ممحه مدمسمحه
،متحمده مدمسمحه مل مرمحتا همتحم ممم، مدمعمده. حدد كم

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as he had commanded.
Julian was extremely delighted and promised gifts for all the members of his family. He quickly ordered *Srgdnys* to bring Jovian to appear before him, and *Srgdnys* did as he commanded him. He brought Jovian, and he appeared before the emperor. He received him cordially, spoke with him pleasantly, encouraged him, and comforted him, saying: "Your will has been done, your enemies have been taken, and your slanderers have been crucified. In spite of the jealousy of the Jews, I have even taken those abominable Christians out from their place of incarceration, and I have granted pardon to all the religions on account of them." Jovian said to him: "All that Your Mercifulness has commanded, he has commanded well. But, my lord, the emperor, why was Your Majesty angry at me that I averted the request concerning the assembly of the Nazarenes? Your Excellency can learn from Favorinus,[936] Your Majesty's soldier, with what will I averted the vengeance on those wretched ones. I sent him to them to find out if the slander of the Jews against them was true. He found out that those things that were said about them to me were true, and he found out that they were assembled. I also learned that they prayed with great sadness, tears, and prayer to their God for Your Majesty's victory and return. I also evaluated what Your Majesty commanded: That it is helpful to let the religions pray to their gods for the welfare and the deliverance of our empire, rather than that we should coerce them so that they should grumble about us to their gods, and they will be an obstacle and stumbling block in the wars with our enemies. My lord, the emperor, Your Divinity knows that we are poised to enter a land which is not ours, to be incarcerated there as if in a prison. Liberate,[937] then, the prisoners, so that the Land of Nimrod should not detain us.[938] Mercy is acceptable to the gods. Now, my lord, the emperor, if Your Mercy wishes, let us send a message to our provinces, that the prisoners and the incarcerated ones of all the religions should be released. Until Your Majesty returns to your realm in victory and in peace, no one should oppress them or harm them. Your Divine Wisdom is not mistaken"

936. See: Nöldeke 1874a:275.
937. Lit. make liberation. See: عتْقنه *SL* 1606, mng. 3.
938. Cf. √1# صمد pe. *SL* 607, mng. 2.

ܡܪܝ ܡܠܟܐ ܕܒܝܬ ܐܒܐ ܕܝܠܗ ܐܢ ܠܐ. ܡܫܠܡ ܐܢ ܠܐ ܕܝܢ ܐܢ ܠܐ ܕܝܢ ܐܢ ܠܐ ܕܝܢ

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"that there are troublemakers and agitators in all the lands, seditious men who by their methods diligently[939] plunder and seize the property of their neighbors, even more today when Your Majesty is not in the land."

Julian said to him: "Since your truth was manifest with us, and your eagerness for our victory was disclosed in the letters of Arimihr, the *mobed*, I have no reason reject your word from now on, or even to turn away your statement empty-handed."

The tyrant commanded that all the prisoners and the incarcerated ones of all the religions should be released. He imposed the death penalty[940] on anyone who coerced them or did evil to them in any fashion, until he returned from his wars. His order was sent by letters to all of the provinces in his realm. By means of the effort of this Prudent One, there was some respite for the Christian people.

Jovian found kindness and mercy in the sight of the tyrant. He loved him as himself, honored him, and elevated him in the sight of his nobles and in the sight of the whole Roman army. He made him the lord and ruler following him over all the imperial matters, and restored him as commander in chief and leader of all his armies. Jovian was elevated and strengthened in the tyrant's empire, and his name was elevated more and more. No one would dare to ask for a gift from the emperor or to make a request of him without him.

When Julian determined to cross into the land of the Chaldeans, he summoned Jovian and said to him: "From now on, do not pay attention to what I previously aggrieved you. I have decided to repay you for it with many good things. You know the gods. Just as you have decided to be with Our Majesty in a foreign country, and these gods will be with me, I have decided to be with you for good."

The two of them swore a pledge between each other in the frontier land. Jovian was loyal to the emperor, and he entrusted the war into his hands. They fixed the day for when they would cross into the land of the Persians. He wrote a letter to King Shabur and sent (a message) to him in them: "Look at yourself quickly! Do what is necessary for yourself! Be ready for our war, lest our conflict take you suddenly by surprise, and you will falsely say: 'I have actually been deceived!'"

939. See: √3# ܚܛܐ *SL* 1244.

940. See: ܡܚܐܒܐ *SL* 536.

ملكتت حتاك حتاب: حتاة ختبع تسعد تاهد لحد
حتاه تد ابه حتاتحتا حقت. حاكتلاه لحتا. حتاقاحت
لحد هتا لاه. حتاتلا تا حتاك. حتابت حتاحتلح تتتلا
متحتاح تد: حتاتا لحتا حتاكاحتم تتتاهتا: لحتا حتاب
ملاح. حتاكلح ملاتا ملاح كح لا تتا. حتاحتح ابتتابتا 5
حاتلح حتابتا حتاك تتتاه. تتتحتاه حتاح تاه حتاتا
كح لحد لحد. حتاحتا حتابتاك تتتاه. لتتا لحتا ملاتتح حتابتا
حتاتا حتاب: لحتاحتاه كح تتد حاتلح حتاح تتاك تتتاتا
حتاحتاه حاتلح حتاحتاحتح تتتاحتا ابتاتحتا.، تتحتاح كح 10
حتاتح تتاحتا: حتاكتاحتا لحتاح تتاك حتاحتا حتاتاه. تتتاتتا
،تتحتاح تتتاتح حتاتاحتا تاتاه تتتاحتاه لتتاح. حتاحتاح تتتا
.،تتحتاحتاا تتتاح تتتاحتا ابتاه. تتتاح تتتاه تتتاتاه. حتاتاك
.تتاتحتا حتاكتاح ابتا تتتاحتا. حتاحتتتتا تتاتا تتاح تتاحتا
حتاحتا تتاحتا تتاتاح تتاح كح حتاتاح تتاح تح لحتاحتا 15
لتتاحتا حتاتا تاتحتا تتاح كا, تتتاحتاحتا. تتاتاه حتاتا تاتاح تتتاحتا
تتتا حتاتاه .. حتاتاحتا تتتاح حتاحتا تاتاح حتاتاك تح حتاتتتاحتا
تاتتتاحتا, تتتاه حتاتتا حتاتاك ابتتا, تتتاحتا تاتتاحتا تتاح
حتاتاه تتتاتا, ت. تتتاك تتا حتاتاه تتاح تح حتاتاك. تتا ابتتاحتا 20
.تتتاتتاه حتاتاتحتا: حتاتاح تتاح تتتاحتاتاح حتاتتاك. تتا تتاتحتا:
حتاتاك تتا حتاتتتاتا تتاح تتاح حتاتاح. تتاتاح تتتا حتاتتاه تتاح
تتتاحتا تتاح. ابتتا حتاتاه تتتاتاح حتاتاه. تتتا تتتا تتا حتاتاك
تتا حتاتاه حتاتاه تتتاتاه تتتاتاه. حتاتاتاك تتتا حتاتاح تتاح
.ابتتاتتا تتاتاحتاه ابتتاحتاه. حتاتاه تتتا حتاتاتتاتا حتاتاه
حتاتاح, تتتاتاك حتاتا تتتاه. حتاتاه, تتتاتاح تتتاتاح تتا 25
.تتتاح تتا تتاتاه ابتتاتتا حتاتاك تا تتتاتا. حتاتتاه حتاتاتا
.تتتاتتتا تتاتاح, تتتاه. حتاتتا ابتتاتاه. تتتاتا, تتا تتتاتتاتاح
حتاتاح تتتا. ابتتاتتاه تتتاتتاه. تتتاتا علا تح تتتاه تح حتاتتا

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"Behold, I have cautioned you in advance. Seize your land and provide for your conflict. I have now decided to take revenge from your country and to be paid back without delay from your country for the destructions which you inflicted upon our land."

When Shabur read the madman's letters, he derided him and mocked his armies, saying: "The Romans are straw, and their words are leaves! When they rattled and raised their voice, they turned tail[941] from battle. Sun, god of the east, they are able for tribute (?) and inferior for conflict."

He prepared a reply to Julian's letters, and sent (them) to him: "Oh, weak Roman, this is not for you. A man for words and an inferior one for wars! If pride has taken hold of you to attack an empire of brave men, know, truly, that your fate laughs at you, and that your end will be in a land which is not yours. Oh, weak one, do you not know your lot? Are you haughty in this? If the lowliness of your journey had been revealed to you, your mouth would have been full of woe in your anger. But since these things are hidden from you, you have never completely understood these essential matters. I cautioned you in my letters: If you really desired to stir up a war between the empires according to the rules and regulations which have been established since ancient times for kings, maintain what is proper for war: Set the day on which to fight. When one side opposes another, one (battle) line against another, and the war clashes between the (battle) lines, the side which wins is elevated over the other and rightly enlarges its frontier. The clemency of the king who wins will be praised. When he wins and is victorious, he has the right to grant pardon to the vanquished ones. This is the rule and regulation of the war of kings. If in your tyranny you are bereft of pride, and you hasten like a brigand to pillage our land, know, tyrant, that you will have to render an account for its plundering. I have hope in the Sun, my strong god, that if you cross the frontier eastward, you will never again see the face of the west. I have cautioned you in advance."

When Julian received Shabur's letters and read them,

941. Cf. تبنيه *SL* 482, mng. 1.b.2.

ماند. شد و گفت: «خواهم شد. خدا همراه تو باد.
پیغامبر خدا را دید که به سوی او می‌آید. ابوبکر خود را
جلو کشید تا راه را برای پیغامبر باز کند. پیغامبر به
او گفت: «ابوبکر، تو را چه شده است؟» ابوبکر گفت:
«ای پیغامبر خدا، پدر و مادرم فدای تو باد! من با
پسرعمویم دشمنی کردم و سخنانی گفتم که نباید
می‌گفتم. از او خواستم که مرا ببخشد، اما او
نپذیرفت. اکنون نزد تو آمده‌ام تا از تو بخواهم که
او را ببخشی.» پیغامبر گفت: «ابوبکر، خدا تو را
ببخشد!» سه بار این را گفت. سپس گفت: «پسرعمویت
را ببخش.» ابوبکر گفت: «ای پیغامبر خدا، پدر و
مادرم فدای تو باد! من او را بخشیدم.» پیغامبر
گفت: «ابوبکر، خدا تو را ببخشد!» سه بار این را
گفت. سپس گفت: «پسرعمویت را ببخش.» ابوبکر
گفت: «ای پیغامبر خدا، پدر و مادرم فدای تو باد!
من او را بخشیدم.» پیغامبر گفت: «ابوبکر، خدا تو
را ببخشد!» سه بار این را گفت. سپس گفت:
«پسرعمویت را ببخش.» ابوبکر گفت: «ای پیغامبر
خدا، پدر و مادرم فدای تو باد! من او را بخشیدم.»
پیغامبر گفت: «ابوبکر، خدا تو را ببخشد!» سه بار
این را گفت. سپس گفت: «پسرعمویت را ببخش.»
ابوبکر گفت: «ای پیغامبر خدا، پدر و مادرم فدای
تو باد! من او را بخشیدم.» پیغامبر گفت:
«ابوبکر، خدا تو را ببخشد!» سه بار این را گفت.
سپس گفت: «پسرعمویت را ببخش.» ابوبکر گفت:
«ای پیغامبر خدا، پدر و مادرم فدای تو باد! من او
را بخشیدم.» پیغامبر گفت: «ابوبکر، خدا تو را

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he scorned them and mocked their sender. He called Jovian, his commander in chief, and summoned him to cross over into the land of the Persians. The order spurred him to hasten his troops. The tyrant wanted to know how many troops were with him. Jovian counted the entire Roman army on the Tigris River which divided the frontier areas. The number of the army which was set to cross to the land of the Persians with Caesar was (as follows): 395,000 fighting and battle ready warriors; 140,000 cavalrymen, holders of lances and bows; 150,000 foot soldiers, holders of a shield and repellers of the force of battle; 20,000 artisans of all types, skilled men, well trained in all things necessary for war; and 85,000 'lovers of war' who enjoy killing, mounted on whirlwinds and moving with the winds, fighting with death, and not turning back from war. This is the number and the account of the army which was set to travel with Julian to the land of the Persians, aside from the camp followers accompanying them[942] while traveling, and the villagers, living on the farther banks of the Tigris, who were slingers, who were not included in the number and not placed in the accounting, who decided to travel with them of their own free will for the sake of the spoil of the land.

Jovian assembled the whole Roman army alongside the Tigris river that separated the frontiers. The entire Roman army crossed over the Tigris River to the east and entered the land of the Persians on the first day of the month of Adar, of the year 674 of the Seleucid Era.[943] They found the land abundant and tranquil.[944] They did not give them[945] time to depart[946] from before them. A troop of Arabs from Beth Roma'e spread out in the province and captured it, until the Romans entered and took control of the land as they wished. They destroyed, pillaged, took captives according to their desire, and captured the fortified strongholds, the high and powerful towers, the strong cities

942. Lit. commoners who accompanied them.

943. I.e. May 1, 363.

944. Cf. √ܫܠܡ pe. *SL* 587, mng. 5.

945. I.e. the inhabitants.

946. Cf. √ܥܒܪ pa. *SL* 235, mng. 3.

ܫܠܡ ܕܝ ܗܘܣܝܬܐ ܡܝܢܐ. ܡܣܝܢܬܐ ܠܡܐ ܕܡ ܚܒܪ
ܡܝܢܐ ,ܡܐ ܚܡܝܢ. ܡܟܝܢ ܡܟܝܢ ܐܝܬ ܡܝܢ
ܡܝܢ ܡܟ ܬܝ ܡܝܢ ܡܝ ܡܝܢ ܡܟ ܝ. ܡܗܝܢ ܡܐ
ܫܠ ܡܫܠ ܗܘܣܝܬܐ ,ܡܝܢ. ܡܟ ܒܝ ܡܗܝܢ ܡܝ
ܡܝܢ ܡܝܢ. ܡܟܝܢ ܒܝ ܝܡ ܡܝ ܒܝ ܡܝ ܠ. ܡܟܝ 5
ܡܟܝܢ ܡܐ ܡܟ ܡܝ ܡܝ ܡܟ ܡܝ ܡܝ ܡ ܡ ܡ
ܡ ,ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ
ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ
ܡ ܡ ܡ ܡ ,ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ 10
ܡ ܡ ܡ ,ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ
ܡ ,ܡ ܡ ,ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ ܡ
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ܡ ,ܡ ܡ ,ܡ ܡ ,ܡ ܡ ,ܡ ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ 15
ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ
ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ
ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ
ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ 20
ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ
ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ
ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ
ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ 25
ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ
ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ ,ܡ

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of the expanses, and their fortified cities. They captured the high mountains and the hidden places of the cliffs. They uncovered the caves of the land and the secret places of the fortified places. They took out the hidden treasures of the Persians and removed all their belongings and possessions. The Romans became extremely rich from the Land of Nimrod. Because they had removed all of the spoil for themselves, with the exception of the gold and silver which had been placed in the royal treasury, according to the right fixed for the emperor by the previous emperors, they weren't able to gather up all of the spoil which was too heavy for them. The gold and silver that was brought before the king from the spoil of the land was so great that it could not be weighed and could not even be counted.

No fortified city, city, village, or estate along the Tigris River, from the frontier until the areas of Beth Armāyē,[947] remained which did not pass over into the possession of the Romans. The awful devastations which the wicked emperor imposed upon the children of the Righteous Emperor were avenged by the Wicked Emperor. This is what the Holy Scripture says: "The wicked will seek vengeance from the wicked, and the Lord from both of them" [?]

When the eye of the Romans was satiated from the booty of the land, they turned[948] to capture the women and children and to kill the men. Jovian despised[949] this action, and he transmitted the request of the inhabitants of the land to the emperor. He entreated[950] for them, saying: "Please, my lord, the emperor, ruler of your victory, may your beneficial mercies spill out[951] on the lowness and the pillage of the land, and may the killing and the capturing of the inhabitants of the land be stopped. What will we gain by drawing our sword on the new slaves who have been tied today in the yoke of slavery in our empire when it is not even heroism to destroy the provinces which were added to our realm? According to the customs, rules, and regulations which were laid down by the former emperors, the land which we have captured is ours. There is no advantage in prolonging our killing in the land which we have inherited with our own blood. Our armies with us do not have need of anything"

947. I.e. the Sassanian western province of Asūristān.

948. Lit. stretched out their hands.

949. Text: ܥܒܪ. See: *SL* 115.

950. Cf. √ܥܡܠ pe., mng. 27 SL 1596.

951. See: √ܫܕܪ pe. *SL* 214, mng. 1.

ملحمة. حكم مبارك وعجيب. وسيستمر ملحمته. وسلوك
ملحمة. وحكم مبارك وعجيب. وسيستمر ملحمته. وسلوك

وحدة ومعرفة. وحكمة وعلم. وقدرة وقوة. وعظمة
وحدة ومعرفة. وحكمة وعلم. وقدرة وقوة. وعظمة

وجلال وعزة. وكبرياء وعظمة وملك وسلطان.
وجلال وعزة. وكبرياء وعظمة وملك وسلطان.

وغنى وحكمة. وكمال وجمال وقوة وشجاعة.
وغنى وحكمة. وكمال وجمال وقوة وشجاعة.

وتسبيح وحمد وثناء وشكر وإكرام وإجلال
وتسبيح وحمد وثناء وشكر وإكرام وإجلال

وتعظيم وتقديس وتمجيد وتهليل وتكبير
وتعظيم وتقديس وتمجيد وتهليل وتكبير

وتحميد وتوحيد وتمجيد وتهليل وتكبير
وتحميد وتوحيد وتمجيد وتهليل وتكبير

وتعظيم وتقديس وتسبيح وتحميد وتوحيد
وتعظيم وتقديس وتسبيح وتحميد وتوحيد

وتمجيد وتهليل وتكبير وتعظيم وتقديس
وتمجيد وتهليل وتكبير وتعظيم وتقديس

وتسبيح وتحميد وتوحيد وتمجيد وتهليل
وتسبيح وتحميد وتوحيد وتمجيد وتهليل

وتكبير وتعظيم وتقديس وتسبيح وتحميد
وتكبير وتعظيم وتقديس وتسبيح وتحميد

وتوحيد وتمجيد وتهليل وتكبير وتعظيم
وتوحيد وتمجيد وتهليل وتكبير وتعظيم

وتقديس وتسبيح وتحميد وتوحيد وتمجيد
وتقديس وتسبيح وتحميد وتوحيد وتمجيد

وتهليل وتكبير وتعظيم وتقديس وتسبيح
وتهليل وتكبير وتعظيم وتقديس وتسبيح

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"in the land. When the war is concluded, each one of them can go to his place. As for us, when our war is finished, we will need the land and its produce more than today."

What he said[952] was favorable in the tyrant's sight, and he commanded that the slaying and capture of the local inhabitants should be stopped. The soldiers were only to remove the spoils for themselves and were to release their (captured) people.[953] The emperor's word was authoritative for the commanders, the chiefs of thousands, and the chiefs of hundreds. Each one released the people that they had captured, and the slaying of the inhabitants of that land was abrogated. Its inhabitants remained in it bereft of property, cattle, and yearly provisions.

When Julian saw that the land had been cut off from its produce, that the province was emptied of its cattle, and that there had been no mercy, he wanted to (re)settle the land. Jovian's advice was favorable to him. He traversed the land and settled it. From the plunder of the land in the villages, the cities, and the farms, he gave (aid) for the support of the life of the inhabitants of the land. He also left herds of oxen and cattle in the land for the agricultural work of the land. He made a sworn pact with them that he would not harm them again, declaring a remission (of taxes) for their land for four years in order for them to cultivate the land and to support themselves from its produce. The inhabitants of the land were willing to live there, and, by their understanding, after they had destroyed it, the emperor and the commander in chief were able to settle the land of the Chaldeans.

When Shabur learned what calamities the Romans had inflicted on his country, he was downcast in his heart, sadness took hold of him, and he became a madman. He was also aware[954] that the killing and the pillage from his province had been stopped by Jovian's action, and, there was compassion on its inhabitants, by his merciful effort. He acknowledged Jovian's goodness before his nobles and his chiefs, and he found favor and mercy in their sight.

The (Persian) king, his nobles, and his chiefs wrote in agreement[955] that they should consider thoroughly the land of Beth Armāyē, over which the Romans had not yet taken control. They took counsel with one another, and all of them came to the same understanding, and were in accord with

952. Lit. his word.

953. Lit. soul.

954. Lit. this was also not concealed from him.

955. Cf. ܫܓܓܢܫܢܐ *SL* 90, mng. 4.

ولما رأى الله تعالى أن الأمة قد بلغت في الفساد والضلال مبلغا عظيما، وأن الأرض قد امتلأت ظلما وجورا، وأن الناس قد تركوا الحق وراء ظهورهم، وأقبلوا على الباطل يعبدونه من دون الله، ويتخذونه إلها من دون الله، ويحكمون به بين الناس، ويتركون حكم الله ورسوله، ويستهزئون بالحق وأهله، ويعادون من يأمرهم بالمعروف وينهاهم عن المنكر، ويعظمون أهل الباطل ويوالونهم، ويهينون أهل الحق ويعادونهم، ويسفكون الدماء بغير حق، ويستحلون الفروج والأموال بغير حق، ويأكلون الربا والميسر، ويشربون الخمر، ويلبسون الحرير، ويتخذون آنية الذهب والفضة، ويتركون الجهاد في سبيل الله، ويرضون بالحياة الدنيا ويطمئنون بها، ويتخذون عباد الله خولا ومال الله دولا، ويتخذون الفاسقين أولياء من دون المؤمنين، ويتخذون الكافرين أولياء من دون المؤمنين، ويتخذون الكافرين أولياء من دون الله، ويتخذون الكافرين أولياء من دون الله، ويتخذون الكافرين أولياء من دون الله

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it (as follows): “Let Shabur travel and appear in the land of Beth Armāyē with forces of foot soldiers[956] and with men with armor[957] who are prepared for the war and the conflict of Persia, who are always available to the king, who bear their share, and who are ready for war subject to his military service. Let him seize the passages of the land until the army which is being prepared for war becomes strong, lest the Romans become strong, move, and capture the cities of his empire.”

His chiefs encouraged Shabur, saying: “King of Kings, do not be disheartened at what has happened to you. Such things have happened to us several times in war. This will turn out for the destruction of the Romans. They have been caught in the Land of Nimrod as in a net. They have entered as into a prison and have been incarcerated in a realm which is not theirs, so that no survivor of them will escape at all.”

Shabur said to them: “I have never been weak in my wars. You, my nobles and chiefs, are my witnesses. Have you not forgotten what pursuits[958] I made in the Roman land in the time of the sons of Constantine? Although the emperors were very warlike and strong, I overpowered them three times in their realm, destroyed their frontier territories, and they were unable to save their land from my hands. If emperors, the sons of emperors, were unable to stand up against the high arm of my bravery, does this weak one of men, the mad dog barking at his master, dare to step into our territory, except by stealth?[959] Although I rely on Sun and Fire, the gods of the east, that he will not defeat me nor escape from my hands, he has tread upon the eastern frontier lands, and he will not live to see the western region which has made him reign. My nobles and chiefs, by the fact that you have given me comfort[960] concerning something that the Romans have ravaged and have grabbed away from our land, you have considered me to be like that low and weak one. I have to remind you of this.”

The chiefs trembled, were frightened, and were in great fear. Shabur gathered together the troops of his soldiers and appeared in the province of Beth Armāyē

956. See: ܦܝܬܟ *SL* 1185, mng. 1.

957. See: ܒܫܬܓ *SL* 672.

958. Lit. hunts.

959. See: √2# ܣܚܪ af., mng. 1b, *SL* 1045.

960. Lit. except if he did not actually steal me.

شعائره شتائل لحمها. عجائزه مجاهَا مهالستها ... ما
بناتحمه ملقه علمها مجلتل لسبحه هنشحمه. وهذا
مدمنا. مجنائه هنا مهاشه ملك هنه اهجه نعم. شهاسلها
ملس حمه ند. مهاشه, معلجه زهشه. سعائمل مجاه
5 مدمنا مهشه. مجمعما مجعجه مجلا. سعائمل لحنا
معتجاا اهجه ما دهم لمسحه. شهاجلم هنا مهنتم
مدمه, معلم مجلتل ملحا سما لهم لم ملا فيحمه
.لمنا مجم مجنمه مجمه شمه ملم جمجه. هنجهشه
10 مهاه كحنا شمه. مدم مسجهجم مجمعما مهشحسل
مجمعشه ملم مدمعه هنا شمه زهنما سجنه دسشهاه جم
مهمه لهجهن مل جحلا مجمه مهمه ملا مدمعمه
.مجنما عجهجنم ملجم هنمه ما. اهجه مهمه نعم. مدمه
مجل مجلم جم مل .,دمقه مجمشه هجنمه ,جمه مهنه
,معنت كحنت. مجمعمه مهمه لمسجه هنجه مدمعم ملمه
15 هلم مجمعنه مهجنه دهم مجلتل جلم هجه. شعلهلهمجه
مجمعشه هجمعمه مهمله مهجنه مجمجنه مهمعمجه لنتا
مجلتل مجه. مدمه كم مهمعه مه كمجنه مجمم مله
.مهمنجم ا مجما شجما عجه عجمجل: <مجمعم> {لمعم} مه كمجنه مل مجلتل عنه
مدمه مدجه;معنجت سجا مدم م مجلم: مدجم لجمه كم مدم
20 مدم لجمله جلم هجه. هجمم مل جمجله مجمه .كمجمشه مهمنه
كم لهلمجنه م مد مجل مجلا. مجمعجا شعلمه مدمنه مجمجه لجه
مجنت مهجلجمما مججمه كمجه. مجمعجا شجمجشه جمعه .مدمه
دهنه مهجمجمه شجه. لجنمنا, مدمه مهمه. مدمعا مم عجل
لجه: مجمجه م مهمدمجما مدمه. عجمجمجمعم مجمعمه مجمجه
25 مهجمجما م عجمه. جمدم كم مجمعمما م مجمعه مجمجه م عجه
.مهمدمجهم مهجمعجه مجمعه,. معجنمجا كمدمهجه مجمه. مدمه
مجمدم عجما مدمهجه ملم عجمه.. معجنمجا مهمدمجه اجمجه كمنه

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with 70,000 battle ready warriors and 50,000 armored men. He seized the entrances to the province, and built and fortified the cities of his empire.

Julian was told that Shabur had appeared with his troops in the province of Beth Armāyē. He[961] also summoned his forces to travel to him to Beth Armāyē, which was in his trusty province and to the cities of his empire in order to make war with him, mock him, and scorn him.

When Shabur discovered what Julian intended to do, he sent spies to the Roman camp in the guise of merchants[962] to spy out and to explore how many myriads there were in the army with Caesar. Shabur's messengers returned and brought him bad tidings,[963] [saying]:

"Quickly, save your life! Move[964] your army away from the Roman sword before war is thrust upon us, and an army will surround us on all sides. We will want to save ourselves will be unable! Caesar has a large number of forces with him, hunters-warriors. Caesar does not only have his own soldiers with him, but there are (others) from all nations mixed and integrated in his camp, tyrannical and savage men, clothed in anger and dressed in wrath, who do not know what peace is. As much as we gather our army for our aid, we will be unable to conduct war against them. Caesar has more than 500,000 (men), besides the slingers from various places who have accompanied him."

When Shabur heard these things from his messengers, he was perplexed, astounded, and amazed, and he did not know what to do. He was afraid to remain in the province, because he did not have an army (large enough) to be able to conduct the war. He left a small force in the cities of his empire, in Seleucia and Ctesiphon, and moved his camp of his forces from Beth Armāyē. They went approximately a distance of a five day trek.

When Julian learned that Shabur was afraid of him and had yielded to him,[965] by his order he urged on the Roman army and encouraged them to pursue him. Jovian stopped him and did not permit it, saying: "It is not advantageous to abandon what is before us,[966] which is adorned"

961. I.e. Shapur.

962. See: ܡܟܝܟ̈ܐ *SL* 1469.

963. Lit. of cutting off of hope.

964. Text: ܐܙܕܥܘ. Read: ܙܕܥܘ.

965. Cf. √ܫܚܩ pe. *SL* 565, 1.d.1.

966. I.e. what has been captured until now.

ܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܟ ܐܬ ܒܥܐ ܠܡܫܬܘܝ ܠܟ ܡܐ ܕܐܢܬ ܒܥܐ ܠܡܫܬܘܝ ܠܝ

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"with all kinds of delightful things. It is planted and full of strong cities of the empire, full of good things, and the emperor's treasures are situated there. If we pursue the old and decrepit man in wars and conflicts, he knows the hidden places of his country. Perhaps from now on he will lie in ambush[967] for us in his country and attack us from the rear,[968] more especially since we do not also know the entrance of his land. My lord, the emperor, if it is agreeable to your will, let us first pass through the province of Beth Armāyē and remove the booty of the province. We will seal and make it the frontier of the empire."

Julian said to him: "We have adequately enlarged the boundaries of our empire until here. Build a monument there and specify the borders."

The Abominable One began[969] to speak to his commander in chief: "From now on, I want to destroy every land into which we enter and make it bereft of its inhabitants. I will tear down the walls of its cities and leave it destroyed for the Persians. I will justly take revenge from them for the heinous destructions that they have imposed on our land."

Since Jovian wanted to save the people, he said to the tyrant: "Your Majesty, everything that you have thought, you have thought well. However, my lord, the emperor, if it be pleasing in your sight, let us not declare killing upon the inhabitants of the land into which we are entering, but let us exile them from their province and settle them in Arzanena,[970] in the places which our sword has removed from the realm of our enemies, which are strong, expansive, and thinly populated. It is fine and splendid for our empire that its borders should be fully crowded[971] with inhabitants and abundant with people. Just as (the Persians) destroyed frontier areas of our empire, let the frontier areas of Persia remain destroyed and its cities desolate of their inhabitants."

The utterance pleased the tyrant, and he acted according to Jovian's statement. Julian traveled with a large army and in his majestic strength to Beth Armāyē, moving with the force of the horses and proceeding with sandstorms of their horsemen. Darkness came about in the province, and it was like ash on the inhabitants of the province. (The land) wasted away,[972] because the sun's light was darkened. The gates of the fortified places and the cities

967. See: √ܟܡܢ etpe. *SL* 631.
968. See: √ܒܬܪ pa. *SL* 312, mng. 1.
969. Cf. √ܥܡܠ pe. *SL* 1596, mng. 24d.
970. Sy: ܐܪܙܢܝܐ ܒܝܬ.
971. See: √ܣܓܐ pe. *SL* 1481, mng. 4a.
972. Uncertain; cf. √2# ܢܫܠ pe. *SL* 907.

ܕ ܠܟܠ ܡܕܡ ܕܐܡܪ ܠܟ ܐܠ ܬܫܬܘ ܠܒܟ ܠܐ ܬܗܘ ܡܬܪܥܝܢ ܠܡ
ܡܫܬܘ ܐܢ ܠܐ ܬܗܘ ܡܫܬܘ ܠܐ ܬܗܘ ܡܬܪܥܝܢ ܠܡ ܡܫܬܘ ܐܢ ܠܐ
ܬܗܘ ܡܫܬܘ ܠܐ ܬܗܘ ܡܬܪܥܝܢ ܠܡ ܡܫܬܘ ܐܢ ܠܐ ܬܗܘ ܡܬܪܥܝܢ
ܠܡ ܡܫܬܘ ܐܢ ܠܐ ܬܗܘ ܡܫܬܘ ܠܐ ܬܗܘ ܡܬܪܥܝܢ ܠܡ ܡܫܬܘ ܐܢ
ܠܐ

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were closed. Fear and trembling seized the rest of the inhabitants of the province, the dwellers of the open areas. They abandoned all of their baggage and all of their property and prepared to go into exile by themselves from their province. A force of Arabs was set up after the exiles.[973] They directed them back and placed them on the southern side of Ctesiphon in a wide area in which Caesar's dwelling was set up. The Romans took control of the province as they wished, and the land of Beth Armāyē was given over to plunder. The Romans were unable (to take all) the spoil of the province, because when they decided to exile them from their province all of their baggage and property was too great for them. The Romans collected[974] the spoil of the province in the pillaging of its inhabitants for many days. When the plundering was finished and the pillaging was completed, there remained only two large cities of Shabur's kingdom over which the Romans did not rule, until the plundering and the pillaging of the province would be finished. When matters calmed down, Julian gathered his forces and commanded that the forces should be situated over all of Ctesiphon. They began to conduct war with them, and the inhabitants were in great straits. There weren't enough armored warriors of the city for the (defense of) the walls, and many of the inhabitants of the city who stood on the (city) wall and assisted the armored soldiers were struck by arrows and died. Fear seized the inhabitants of the city. They did not appear any longer on the wall, since they were afraid that they would be pierced by arrows. When the war overpowered them, and the siege[975] and the siege instruments[976] became stronger, the Romans began to capture part of the wall. The inhabitants of Ctesiphon went up and saw that in spite of their efforts,[977] their city wall was being captured by the subterfuges and devices of the smart craftsmen who were with Caesar. The chiefs of the city thought that it would be advantageous to willingly surrender their freedom to the Roman Empire and to save their lives, rather than to be summoned (to do so), and their being summoned would be the reason for their destruction.
The chiefs took counsel with the inhabitants

973. Sy: ܐܰܓܠܳܬܳܐ see: *SL* 234, mng. 2.
974. See: √ܟܒܫ pe. *SL* 1122, mng. 1.c.4.
975. Cf. ܡܶܟܢܳܐ *SL* 16, mng. 3.
976. Cf. ܐܰܒܕܬܳܐ *SL* 604, mng. 2.
977. Lit. against their will.

مرامه. نیکو، بابت مرامه، معاونت حزبه دستیار
تملت تصمیم و تصامین دعوت. عذر هدیه مرخواه
مرسه دسهیاری و تصامین که ملاحظ دسهیاری و تصعیت
مبتدی مرخ که معظمه دخصه. مرخواه بابت میلو
.بعضه معلمت هدم مرسه سد مرسه مرامه و دعصیه: 5
مرامه هدمیاری و تصمت ی هدم مرامه طرامعه مرخصیه
مرامه: معاونه دهم لعجه مله. مرخیه هدت مرامه
و تصامین اینه تملت و تصمت هدم مرسیطه: لاله. مرخصیا{ت}
مرخصیه. و تصامین که ملاحظ دهم دسهیاری عد و تصمیم
معاونت مرخصه مرامه: معاونه. مرخصیا دهم لعجه مرسیطه 10
مرهنیه تمسهیل ادملاه. مرخواه هدیه و مرخصه هدمیاری عد
همت طرامه مله استعمه: ادخصه معاونه هدت مرخیاه
مرهم عد: مرامه: معلمت معاونه هدت مرخصیا. مرخصیا
مله له مرسه عمیاری و دمیله دعصه. مرسه هدت مرامه
معاونت دهم. مرخیه مخه ادخصل مادمه و تصعیطه 15
مرخصه مرخیا مرامه دهم لعجه اینه مل. مرخ مل تاهمت
.مرخصه مرخیا مرامه دهم لعجه اینه مل. مرخ مل تاهمت
مبتدی مرخ{ت}امه له دهم لعجه مرهنیه معاونت که مرسیطه
,معاونت مرامه هدمیاری. طاهه مرسیطه دسهیاری. مرخیا
طرمیه لاله. مرامه له دمیهدل حدم لعجه مله. مرخصه 20
مرخیه و تصمت مل لعجه عد: مرسیطه و مرخ{ت}امه مرخیا
.مرامه مرخیا لعجه مرخصیا دمامه. مرهنیه مل تاهمت لعجه
لعجه له مل عد هدی. و تصعیطه معاونت دهم دعصه
مرخصیه مرخصیاه مرخیا ی عد و تصمیمه مرامه مل
مبتدی مرخصه. طاهه مرسیطه دسهیاری. هدم عد هدی مرخیه
مرسه دسهیاری و تصامین که ملاحظ دسهیاری و تصعیت 25
تملت و تصمت و تصامین دعوت. عذر هدیه مرخواه
مرامه. نیکو، بابت مرامه، معاونت حزبه دستیار

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of the city and went out at night to Caesar's tent. They prostrated themselves before Julian's feet, begging for their own lives[978] and for those of all of the inhabitants of the city. He received them, assuaged them, and comforted them, saying: "Be strong and do not be afraid. You have subdued your will[979] and gained your lives. From now on, not one strand of hair from the head of the inhabitants of the city will fall (to the ground). But, put distance (between yourselves) and the emperor's soldiers who are stationed in your city, lest you should perish because of them."

The inhabitants of Ctesiphon did as Caesar commanded, and they turned the city over to the Romans at night. The Romans entered silently and killed all of Shabur's soldiers whom he had left to guard the city. When the sun rose in the morning, Julian bearing pride and clothed in glory, entered Shabur's royal city in a solemn procession of those singing praises before him.

When the inhabitants of Seleucia learned that the inhabitants of Ctesiphon had made peace, they also wanted to make peace, but Shabur's soldiers who were stationed to guard the city did not let them. They said: "You will not destroy our (own) lives for the acquisition of your lives. But, be patient until all of us come to one opinion, and we will be united,[980] either for death or for life. If what happened to our brethren in Ctesiphon should happen to us, their death may perhaps be requited, and their blood avenged. As long as Shabur is alive and well, the war has not ended, there will be no victory for the Romans, and their joy will not be achieved. But like good slaves who keep faith with their master let us be patient for seven days. We will be placed under the danger of surrender. If salvation shall be manifest for us from some place (all will be fine). If not, we will surrender the city according to your word."

The inhabitants of Seleucia strove with them severely, quarreling and saying:

978. Lit. blood of their lives.

979. Cf. √ܡܝܬ af. *SL* 323, mng. 6.

980. Lit. one soul and one mind.

ܕܫܡܥ ܕܥܒܕ. ܐܡܪ ܡܪܕܟܝ ܠܗ ܡܪܕܟ ܕܥܒܕ. ܟܬܒ
ܠܡ ܕܡ ܦܥܕܟܝ ܕܐ: ܘܫܠܚ, ܫܠܚ ܐ ܒܪ ܕܫܩܝ ܠܟ
ܒܐ ܕܡ. ܟܬܒ, ܫܘܝܬܟ ܕܫܠܚ. ܕܫܥܝܩ ܟܬ ܠܟ
ܫܫܝܐ. ܐܒܝ ܐܕ ܒܐ ܟܬ ܕܫܠܚ ܟܬ. ܒܐ ܠܟ 5
ܕܐܝܟ ܐܝܐ ܕܟܬܒ ܐܟ ܕܐܝܐ. ܫܠܫ ܟܬ ܠܐ
ܫܘܝܬܟ ܟܬ ܒܫ ܟܐ ܟܬ ܟܐ ܟܐ ܟܡ ܒ ܟܬ,
ܫܫܠ ܟܡ ܕܫܫܝܐ ܒ ܐܝ. ܟܬ ܟ ܟ ܠ ܟܬ,
ܒ ܕܫ ܟܐ ܟ ܟ ܟ

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"Advisers of hateful things, who by your tyranny have destroyed our land, depart! Who is Shabur? Who, then, is the son of Hormizd? (May there be) iniquity upon you and upon Shabur, your emperor, who have violated[981] the peace between the empires. You have brought evil upon our province."

The speech of the inhabitants of the city overpowered the speech of Shabur's soldiers, the armored fighters, and they surrendered (the city) to Caesar. They opened the city gate before the Roman force, and the Persian force which had been stationed to guard the city was put to the sword and destroyed.

By their will, the Romans took over the cities of Shabur's empire. They pillaged their possessions, emptied their treasuries, uprooted their walls, and took their inhabitants out into captivity. The sound of their crying and howling went up to heaven.

Jovian was aggrieved for them and brought a request concerning them to Caesar, saying: "If I have found mercy in Your Majesty's sight, let the crying and the howling of the captives enter before Your Mercifulness. Pour out[982] your mercy upon their anguish. Our armies have tormented them greatly. When Your Divinity will make a merciful command for this anguished people surrounded by sorrows, Your Mercifulness will be exceptionally praised for this."

Julian said to him: "Behold, we have delegated authority to you in this matter. You may command according to your will whatever is fitting, and you will be obeyed. I have placed you as a leader and a commander over all of my armies.

" Jovian said: "However much[983] Your Divinity has given me authority, I do not dare do anything at all without your command."

Julian acted according to the Prudent Man's word, and commanded: "No one of the forces with us shall harm the captives. This is our will."

The tyrant commanded that they should not remove their form of dress, but each person, whether man or woman, should be left with what was found upon him when he was captured. No one should dare to change their dress at all or to stretch out his hand at a decorative ornament. Women from the captivity should not be abused[984] before their husbands. Julian commanded and added a warning also that no man of the captives

981. See: √عتو pe. *SL* 1604, mng. 1b.

982. Cf. √عصب af. *SL* 1590, mng. 1b.

983. See: Nöld, 1904:§ 377; نجـ *SL* 599, mng. 4c.

984. I.e. raped.

ﺑﺤﻜﻤﺘﻚ ﻭﺑﻘﺪﺭﺗﻚ ﺍﻗﻀﻲ ﻟﻲ ﺑﻤﺎ ﻫﻮ ﺧﻴﺮ ﻟﻲ ﻓﻲ ﺩﻳﻨﻲ ﻭﺩﻧﻴﺎﻱ ﻭﻋﺎﺟﻞ ﺃﻣﺮﻱ ﻭﺁﺟﻠﻪ ﻓﺎﻗﺪﺭ ﻟﻲ ﺍﻟﺨﻴﺮ ﺣﻴﺚ ﻛﺎﻥ ﺛﻢ ﺭﺿﻨﻲ ﺑﻪ. ﺍﻟﻠﻬﻢ ﻭﺇﻥ ﻛﻨﺖ ﺗﻌﻠﻢ ﺃﻥ ﻫﺬﺍ ﺍﻷﻣﺮ ﺷﺮ ﻟﻲ ﻓﻲ ﺩﻳﻨﻲ ﻭﺩﻧﻴﺎﻱ ﻭﻋﺎﺟﻞ ﺃﻣﺮﻱ ﻭﺁﺟﻠﻪ ﻓﺎﺻﺮﻓﻪ ﻋﻨﻲ ﻭﺍﺻﺮﻓﻨﻲ ﻋﻨﻪ ﻭﺍﻗﺪﺭ ﻟﻲ ﺍﻟﺨﻴﺮ ﺣﻴﺚ ﻛﺎﻥ ﺛﻢ ﺃﺭﺿﻨﻲ ﺑﻪ. ﻭﺃﻧﺖ ﺗﺴﻤﻲ ﺣﺎﺟﺘﻚ ﻭﻫﻲ ﺃﻥ ﺗﻘﻮﻝ ﺍﻟﻠﻬﻢ ﺍﻗﻀﻲ ﻟﻲ ﺣﺎﺟﺘﻲ ﻫﺬﻩ ﻭﺗﻴﺴﺮﻫﺎ ﻟﻲ ﻭﺳﻬﻠﻬﺎ ﻋﻠﻲ ﻭﺑﺎﺭﻙ ﻟﻲ ﻓﻴﻬﺎ ﻭﺍﺟﻌﻠﻬﺎ ﺑﺮﻛﺔ ﻟﻲ ﻓﻴﻬﺎ ﻭﺍﺟﻌﻠﻨﻲ ﺑﻬﺎ ﺳﻌﻴﺪﺍ ﻭﻟﻠﺨﻴﺮ ﻓﻴﻬﺎ ﻣﺴﺒﺒﺎ ﻭﻟﻠﺨﻴﺮ ﻣﻨﻬﺎ ﻣﻘﺪﺭﺍ ﻭﻟﻠﺨﻴﺮ ﻣﻨﻬﺎ ﻣﻴﺴﺮﺍ ﻭﻟﻠﺨﻴﺮ ﻓﻴﻬﺎ ﻣﺼﺪﺭﺍ ﻭﻟﻠﺨﻴﺮ ﻓﻴﻬﺎ ﻣﻮﺭﺩﺍ ﻭﻟﻠﺨﻴﺮ ﻓﻴﻬﺎ ﻣﺼ

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should be separated from his wife and children.
These are all the things that were done through the action of Jovian, the Christian, and he is worthy to be remembered well[985] for these fine actions.
Since Julian had decided to prosecute a war against the Persian Emperor, according to the word of Jovian, his commander in chief, he wanted to remove the captives[986] from his province to the provinces that he had previously conquered, lest the captives be an obstacle in the war. He commanded that a dais should be set up for him in an open area in the southern part of Ctesiphon. While sitting on his dais, he signified to his ministers, and they carried the gold and the silver before him like rocks and piled it up according to the command which they received from him. While his forces were standing armed on his right and on his left, he commanded that the captives should pass before him. The captives of Beth Armāyē passed before him in the order and form that he had commanded, a man together with his family. Gold and silver was given to them for living expenses according to their number of souls, until they could be settled in the land and could eat from its produce.
When the (processions of) the captives were over and finished, his forces raised their voice in his praise, and they sent him vainglories with their voices. They praised the madman for a long time. When the Excommunicated and Accursed One was satisfied from hearing the praises and vainglories that they had bestowed upon him, he waived his hand to them and quieted them down. When he had imposed silence upon them, he spoke to them deceptively[987] to repay them for the vainglory which they had bestowed upon him. He began speaking to them pleasantly:
"It was fitting for us today to extend praise to you for the bravery that you have shown in the land of the Brave Ones. We have not forgotten this. It was not done by our strength or by our power, but, first of all, by the aid of the gods who accompany us. In the wake of the gods and by your brave strength, our empire has carried away this fame and victory. Who among all the nations and tongues has made fame and victory"

985. Lit. of a good remembrance.
986. Lit. captivity.
987. Lit. moved his speech to them with deception.

ڕاستەوا ئەمەیە، مەبەست مەبەست کە بڵێ هێشتا ئەو ڕەچاوی
هەیەتی هەستەوار مەبەستەکەت، وەک ئەمڕۆ لە ڕۆژی ...
ئاگر لە هەڵمە. ڕێبەر، مەبەستەت چاک بڕۆیتە مەغە
کە ئ. وەک چاک کەت هێنە بەدەن لەبەر تا هەم هەیەت
ماڵەکەمان هەبەت مەبەستەکەت لە مەبەستەکەت هەیە 5
تێت تا ئەمەی چاک. ئێمە بۆ هەستەوار مەڵێ بەم
ڕەیتا ڕەبەت چاک مەبەستەکەت. مەبەت هەیە هێنە
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ
هەیە ئاخر. ئێمە ئەم ئاخر هەبەت ئەمەیە بەڵێ
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ 10
هەیە ئاخر. ئێمە ئەم ئاخر هەبەت ئەمەیە بەڵێ
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ
هەیە ئاخر. ئێمە ئەم ئاخر هەبەت ئەمەیە بەڵێ
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ 15
هەیە ئاخر. ئێمە ئەم ئاخر هەبەت ئەمەیە بەڵێ
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ
هەیە ئاخر. ئێمە ئەم ئاخر هەبەت ئەمەیە بەڵێ
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ
هەیە ئاخر. ئێمە ئەم ئاخر هەبەت ئەمەیە بەڵێ 20
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ
هەیە ئاخر. ئێمە ئەم ئاخر هەبەت ئەمەیە بەڵێ
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ
هەیە ئاخر. ئێمە ئەم ئاخر هەبەت ئەمەیە بەڵێ
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ 25
هەیە ئاخر. ئێمە ئەم ئاخر هەبەت ئەمەیە بەڵێ
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ
هەیە ئاخر. ئێمە ئەم ئاخر هەبەت ئەمەیە بەڵێ
هەیە ئاخر هەبەت. چاوەڕێ بەم ئەمەیە ڕەبەت بەڵێ

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"as you have done? You have tread underfoot the empire of the heroes which trampled all the empires, and you have derided and scorned it among all the empires. Who will not call you heroes? The exalted race of the House of Nimrod was vanquished before you. Who will not call you the Powerful Ones, by whom the Roman Empire has fortified its frontier areas? You, alone, who made Shabur, the tyrant, the one who strengthened all kingdoms, flee before you like a lowly and weak one, deserve valor and bravery. Bellicosity and strength befit you, for you have exalted[988] our empire and made it victorious. What can one repay you for these things, except gratitude? If I were to give you all the treasures of our empire together with the spoil which your sword has removed, we could not do enough for what your hands have done. A dais has been set up for us in Shabur's country, and we have been praised in his realm. Thanks to the gods who gave this to our empire through you, he has been made to flee and to be chased from his land like a weak and wretched person. From now on, we may also rightly consecrate sacrifices and offerings to the gods for Assyria's guilt and for the victory of our empire. Now, Wise and Prudent Ones, let us set aside a portion for the gods who granted us victory and make a festival of our victory for them in our enemies' land for seven days. Let us be happy, rejoice from the spoil of our enemies, and be fattened from the goodness of the produce of their land."

He summoned the commanders of the thousands, the commanders of the hundreds, and the commanders of the fifties. With a wide eye and a copious hand, he gave gold and silver by measure to each man as befitting his rank, so that they should be happy and joyous in the festival of his idols.

Jovian mourned and suffered from the mad emperor's idolatry. Even in a foreign country that was not his, he did not reject his paganism and did not cease from his madness. In order for the Pure One[989] not to be polluted by the sprinkling of befouled pagans, he constructed pretexts by which to take refuge and to remove himself during the evil days that the tyrant had set aside for his idols. He said to the Evil One: "My lord, the emperor, it is not fitting that on the great day"

988. Lit. lifted up the head of.

989. I.e. Jovian.

شوهدت بحلت له هدنا مكتبح ا مهاحلحلا بحاحتحا
حتحه بحلت لحح مدهنه مكاح شوهاتححه بحلبح ا هسها
كح هحب ناهتا هحتا مكحنا مكعنا. مكتبح بحتنهن مك لها
مكحتوسنا مهاحلحلا. شهاتلب بحتحسعنا مكا حتحه بحتحتنه
مكعنح مكب حه بحلح بحلح. شحتوشهم هنعنح بحتتمكح 5
مكعنه مكب بحلت له لهسا مكنهل ناحتعنا مهاحتبح ه
مهاحلحتنه مكنح لها بحلح بحتحتنه كح ,مكتوحتبح مكعلنه
لها مكتحه. شتوشهم كتحه بحلحلحنا شهنت بحلحتنا. مكهه كتلنه
بحلحه. مهاحتبح لححه نهنلت مكب. بلنه حلب نتححل هنح
مكا. حتنم هنتحنا مكاح كحه لهاح نح بحلحلحنا شبتح نبح 10
مكحنت لح هنحم مكنا. هنتحتحم بحتتحكحنا مكنل بلب لححتحه
كح نبلهه هنبح حتحه. مكتبحتحم بحتحلحتحه. ناحتعنا مبتحك
بحتحكحنا مكلتك حنا ,بلهه. مكتنه مكلتب حنهم. مبتهاح
مكحنا. لح هنا لح حاح مكتم كحتح بحلحلحل مكنم شل لحح
بحاحه. مكهتبح لححه نهنلت مكب. بلنه حلب نتححل هنح 15
كحه. ناحتعنا شهاتلب لح بحتحتححه لبلتك مكلتك حنتب
حتعنح. مكحتحنه مكتبح مكتم حنهم بحلحلحنا شهاتحا
بحلحنا مكنح بحاحه بحتحه بحتحنا مكلتك مكتحنه
كح لححتحنه مكتبه. مكتبح مكتهن. لححتحلتحنا مكبتك
بحتحتحنا مكلتنا مكحك كح لحاحتهن. لححتحلتحنا مكاح
حتب لححتم. لححتب حتاحه. مكهتبح حتاحه مكلتب حتا مكنه 20
مكنتحه مكتبحتا مكتح. مكلتحح مكتحتهه مكتنا بحاحه
بحتحتحه بحتبه. حبح نا هححا نهنتح نكب نكا مكتححب
لح كحتم مكنم لححب نا هحتبحتم ... ,بحتتححنا مكنتح
مكا مكتبحتم مكبتك مكتحنا. مكتب مكلتنا نهتاحك
مكتنا مكا بحتبح مكتب. نهتاحتب كح مكاح نهتاحتب كح بكتاح مكنا 25
هحك نا لححتنا مكلتك حتبا. مكحكت{ح}هحتنا مكتبح مكتحتب
بحتب; بحتحتحنا مكنتح كحتح مكتحتب لححتم مكتحتب
مكلتنا مكبا مكتحتحنا. مكحلت, بحتب مكتح نا مكنا. مكاحك نا

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"that all the troops are rejoicing, that a cry and howling from the inhabitants of the province should go up to Your Majesty's ears and to your chieftains' ears. But, if it pleases Your Majesty's will, permit me, myself, to exile them from their province, so that their captors should not harm them and take away from them the (monetary) contribution which Your Mercy has given to them for the maintenance of their livelihood."

This was appropriate in the tyrant's sight, and he permitted him to do as he had asked. Jovian took the captives from Beth Armāyē and brought them to the provinces of Arz and Armenia.[990] He settled them in a bountiful land and gave (them) cattle to farm the land. He dealt with them with goodness and mercy. They thanked him for his mercy and prayed for his success. Not only they, but also in the whole province of Armenia and Arz, its gratitude was expressed to this Prudent One.

When this righteous man decided to pass through the land and to do good things for its downtrodden ones from his own possessions, good people quickly hindered him from his deed. Prudent men from the inhabitants of the land came and secretly revealed to him: "An innumerable large force is situated on the frontier and has seized the entrance of Assyria, so that no one is able to bring in supplies to your forces, so that the strength of your troops will be lowered through famine, and then they will fight with you. Now, before your enemies learn about you, that you have camped in our province with a small force, return[991] quickly to your camp and save yourself and those who are with you."

Jovian was concerned and greatly worried. Not being aware of these things, the cursed tyrant was encamped in a land of a realm that was not his own, as if it were his own. Without concern and untroubled, he excessively[992] indulged in a holiday of his idols. When his days of madness were finished, he made a feast, invited his chiefs, and sat them down to a meal on his carpet. They threw away[993] everything of Shabur's table serving utensils. The tyrant removed his table serving utensils from his royal palaces in the city of Seleucia, and Caesar, and his chiefs used them.

990. Sy: ܡܚܘܝܬܐ ܕܐܪܡܝܐ ܘܐܪܙ.

991. See: √ܚܠܦ pe. *SL* 1093, mng. 2a.

992. See: √ܚܘܝ pe. *SL* 1122, mng. 2b.

993. Sy: ܫܘܥܢܐ. Same as ܫܥܬܐ * [See note of Hoffmann, p. viii].

ميتحدا مهدة مهدا مد عمه. ؤهزيعا حملحة مد حمدا
مد مدم. مصدّيزا ميتمدا مهدحدا مبتمدا. ميمدا
كم حمد مدا مد حمدة ميدا لم هعد. مهزيعا ميد كما سد
حمسد حمدد. حمسيعد حمل حمدحد مدا حميمد
هزيعة حمسيسا مصيمحا. مهدحسيم حمل هحسا ميدا 5
ملمعة. لمحدا مهد تحدا سا هعمة. ميمزا, مصدّيد ميم
حمدا مهزيمدا سهمة. ميحيد هيد كم مهدحد هحسيحة
ميسد حضة. مهدحد ميمد حمد حهمة. ميمدة
حمسد سعيمد مصيّدة مهدحلحة. ميمدا سبسلحا
ىحسا حمم دلة. سهدحا لد سا كحة سهدحلحا حمم حمدحة 10
ميمهيمد. ميمدا هيحة. ميحيد هيحا ميمد ملحد حمد مدم
سا هحم ميسع ححم تحة ... ميحيف ميسا سهدحلحا هحم
.ىم كيتمدا ىحسعا ملمة كحة: ميمد ىم ىحدة ميسا ميحدا
ميتمد ىمد حمم. مبتحده كم, مصدحة, مصحسمه مدلا
مدسا. هيمدحصد زيد سا دلحا ة. ميمدا, مصيّدحد كم ميحيف 15
ىحسمدا مبلحد سعمة. ميحسم لد عصمهمد. مدحه مدا لا
لحهمد ميححدا ميحمد ؤحدهدلتسا ميهيمه لحد عمد مدا
ميمد مدم ميسعمدا ميمد كحم مدم. حلمد مدم عمد ؤ
مدم ميم مبتمدا ميمد كحم مدم. حلمد مدم عمد ؤ
ميمد مدم مبت

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When the madman was merry with wine, he lifted his elbow from the cushion and imposed silence on all of his guests. They knew that the emperor had something to say:

"(We give) thanks to the immortal gods who have given this day to our empire. The emperors before me desired it, and it was not given to them to see. Those of the House of Constantine, men who had overpowered five kingdoms, were not inconsiderable, but without their belief in the gods this (achievement) of today was not given to them. Who cannot testify about them that they were strong and warlike emperors? Their brave strength overpowered ten kings, and they could not resist them. Their heels tread upon their enemies' necks. There was no empire that made war with them that they did not overpower, except for this empire of brave men which fought with them and overpowered them, although even this empire, with its own strength, was unable to seize victory from them. Those gods of our empire have (now) helped to conquer this rebellious empire. Because their goodness was disdained in the sight of the emperors before me, and they rejected their worship, those gods also turned their countenance away from the empire of the House of Constantine, forsook[994] their realm, and condemnation remained with them. At the beginning of the leadership of the emperors they helped them, they were triumphant in their wars, and they were victorious wherever they turned. But in the blindness of their heart, they did not recognize or understand that they were victorious in their wars (only) with the aid of the gods who accompanied them. Since they did not know their aid, they attributed their victory to the man whom the Jews crucified. It did not suffice their boldness that they denied their goodness and rejected praising them, but they acted boldly[995] and stretched out their hand against the temples and the sanctuaries of the gods. They uprooted their altars, destroyed their sacrificial sites, and despoiled their treasures. When in their great patience the gods now saw the error of these emperors, they did not hurry for vengeance, but"

994. Cf. √ضور af. *SL* 1483, mng. 2b.

995. See: √جحد af. *SL* 240, mng. 1.

كه ملء كم مكاه. ،ميزكس{ف}حمد مكعبا مصل حملاً بحد. ،مصحبزوبه
بعنبا بيخ حدبه ؛مصنحبا ،حملس لحد مكوهم مكاهمه. مكعصه
وحصبا. ،وهمه مكاه مكملكا تعل ،بعاه. بحمكس مكحلكا ملا هبم
.بحمه كعبا مكحلم ملا حد بيخ بإهمه ،هبحصحلا مكصه مكم ملم
هبحا حصم مكهمم كم حد ،مسلمسبا ،حملس حمسهم مكلم 5
ولحد كم مكم ،مكحلم عجم حصبا مكمم. مسلمأهصه
.كحصبا مكم ،حملس هبحسهم مكل .مكملكبا ،حملسكحصم
.مكهحزوبه مكمنهم حصم مكحلبا ،حملس بمصبا مكل بيخ حدبه
حكمه مكاه فحلم مكمعه حصمه ،حملسكحصم ،مكمحصبا
10 هبلم ،حملسحزوبحصبا مكاه ي لحد ،حملسحصم عجزوبا ،حملسحمه
مكهحلم بمصبا مكم. ،ملحصه مكبا ،حملسحم هبحمكبا مكهحلم
حلم حد ،حمم هبحصه ،حملسحم هبحمكم ،مكا. مكحبخ ،مكم
وبحصل هم كحصهم ،مصمبا بمصبا مكم, ،م مكهكبا
حصم حصس ،هبحلحبا ،مصلكم بيخ حمم ،حمم. مكهحبا ،حملسم
15 هبمحصهكبا حد. <ش>{ن}حبحبا مكهمهبم مكمم مكهحلحم<ك> مكمم
،حمم حبحا حمم مكعهحبا بحلم ،حملسحزوب هم كحم مكمم ،حمم
هبحبا ،حملسهحلحم لحد ،حملسحزوبحصبا مكم مكهم مكلم ،حمم
،حملسحزوبحصبا بيخ حمم كهحبا. ،حملسكحصم ،حملسحزوبحصبا
20 ،حمم حبحا حمم مكعهحبا بحلم ،حملسحزوب هم كحم مكمم ،حمم
حمم حبس. ،حملبا ،حملسهحلحبا بيخ مكهبم لحد. ،مكهحسم
،حملسحزوبحصبا مكمم مكمحصبا ،حملسحزوبحصبا مكمم. مصلكمأهصه
هبحبا ،حملسهحلحم لحد ،حملسحزوبحصبا مكمم هبعصه مكم
حاهم ،حملسهحلحم مكم ،حمم حمم مكاه. مكمحبا مكمم
25 مكحتم لحد مكمم حكمحمه ،حملسحبا مكم ،حملسهحلحم
،حملسحزوبحصبا مكمم مكمحصبا ،حملسحزوبحصبا مكمم هبعصه مكم
.مكمبهم حمهبا مكمحبا ،حملسحزوبحصبا مكمم. مكمحبا مكمم
مكم. ،مكهحلم حكمبهمه مكم لهم مكحبا ،حملسهحلحم مكم
{ف}حد. ،مكهحلم ،حملسهبا هبمحبا لحد مكملم ،حملسحبا مكم

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"they yielded their place[996] and departed[997] from the realm of the Romans. They guarded their vengeance for the time of the end of these emperors. They did not let them leave behind after their death heirs to their realm, and during their lifetime, the gods were angry at their realm. They left and forsook the godless Roman Empire and traveled to the Persian Empire, which we have vanquished and conquered by means of their help to us today. When the Roman Empire was emptied of godliness and remained godless, those of the House of Constantine dared once or twice to snatch victory in a war of Assyria, and they were unsuccessful.[998] When the time of those emperors was over and they died, the grace of the gods summoned me to seize their leadership and to sit upon their imperial throne. When the empire was securely in my possession, I had no other concern before undertaking to appease their anger. By means of our knowledge and by the enticing persuasion of my sacrifices and offerings, I aroused and raised them up from the land in which they were angry. I made them return to their hereditary land. We were able to mollify the gods' anger by these means with difficulty. Our Majesty commanded that the various temples should be opened, altars for their sacrifices should be built, and altars for burnt offering should be established. I appointed priests for their service and guardians of a temple[999] in honor of their majesty.[1000] I ordered that all of the treasures that had been taken from them in the time of the emperors before me should be returned to them. I awarded all the ornaments and the decorations of the Christian churches to their temples. Glory sounded in the temple of their presence. They emerged from their hiding place and were resplendent in their representations. I made a holiday of renewal for them in every city and established their will everywhere. Their latter glory was greater than what they had had during the time of Diocletian and Maximian, the lovers of the gods. Our empire grew through them, our realm became strong, and this victory was given to us through them. Our heel trampled the high neck of this elevated empire, which trampled the frontier areas"

996. See: √ܫܒܩ pe. *SL* 565, mng. 1.d.1.
997. See: √ܫܡܛ pa. *SL* 1034, mng. 3b.
998. Lit. did not snatch.
999. See: ܒܝܬ ܩܘܕܫܐ *SL* 420, mng. 3.
1000. See: ܬܘܕܝܢܐ *SL* 1593, mng. 4,

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“and overpowered the sons of Constantine. Behold, today, with the help of the gods, who accompany us in the well known provinces of the empire of the Brave Ones, our armies are happy and rejoice from the spoil of their land. We were unable to fight our war (by ourselves). These things were only possible by the kindness of the gods in whose hands was this victory. My brothers, we should not deny, then, the kindness of the gods, as the emperors before me did, lest their guilt remain with us. The struggle of our war has not yet been completed. The war and the conflict between the empires is reserved for its (future) time. Therefore, as men for whom victory and defeat of all wars is placed in the hands of the gods, let us completely maintain in ourselves belief in them. Let us persevere in their worship, and take upon ourself the burden of their service. Let us be concerned about their sacrifices, their first fruits, and their offerings. When these are finished, we are in debt to them for their goodness. What can human beings (do to) repay the debts to the gods for their acts of goodness, except the thanksgiving of their mouth?”

When the madman had finished his words, he commanded to bring in before all the participants of the meal all types of musical instruments, so that his guests would be regaled by the sweet sounds of all the melodies. When the preparations were completed, he summoned his guests. He was lying on his reclining couch and was concerned about his war. It was already nighttime, and, being situated in a land that was not his, sleep fled from him because of the great concern. He did not know what end the war would take. He knew that Shabur was biding his time until he could assemble around him the army that he had prepared. The madman was carrying the frightful things of his war within him. When his thoughts had confused him for a long time, tranquility overcame him, he became very tired, slept heavily, and entered his peaceful sleep.[1001] Frightening dreams and terrible visions settled upon him. During the time of his sleep, the dreams agitated him more than the thoughts of his wakefulness. He saw a terrifying troop of warring men, forty in number, and they were strongly threatening to kill him. One of them[1002] especially threatened

1001. See: √ܒܚܕ pe. *SL* 511, mng. 2.d.1.

1002. I.e. Mercurius [v. Nöldeke 1874a:277[1]].

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ܫܡܗ. ܡܫܬܟܚ ܐܢܐ ܕܐ ܠܐ ܐܫܟܚ ܐܢܐ ܕܐ ܡܫܬܟܚ ܐܢܐ
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him and drew his bow to strike him. One of the other Holy Ones stopped him, (saying:) "My brother, do not do the honor of sacrificing this detestable pig by smiting him in his sleep, lest his armies or even his enemies consider that, like everyone, the madman had tasted a just death which is decreed for all. Let the Audacious One be struck while he is awake, so that he shall be execrated by its blow in his paganism, and those who are in agreement with his apostasy will be frightened by his sacrifice."
When the madman awoke from his sleep and recalled his dream, his heart shook, all his limbs trembled, and he was deathly afraid. He summoned his soothsayers and magicians, related the dream to them, and demanded (to know) its meaning from them. According to their idolatrous fashion, those clung to dry and weak words. In order to calm the palpitation of his heart, they addressed him, saying: "My lord, the emperor, during your sleep the heaviness of the feast which was completed remained with you, and it brought you disturbed dreams and untrue visions. Why should you have any concern or care for them? The dreams of the night are apparitions and images. They are gone as soon as you look at them."[1003]
The Excommunicated and Accursed One did not pay close attention at all to the words that the soothsayers said to him, but bore within him the trembling of those (words) which were spoken about him in the dream, and concern over them tormented him.
While the madman was concerned by these tormented thoughts, pain upon pain and fright upon fright were added to him. Jovian returned from the exile (of the captives) and broke the Evil One's heart. He shamelessly made him hear harsh words, saying: "You are not like an emperor who is undertaking war,[1004] and you are not occupied with your conflict. You are calmly situated in a land which is not yours, and you are occupied with these matters which are not pressing today. The enemy's forces surround you on all sides, and you are unaware. A large Persian army is situated on the frontier, and they have seized the entrances of the province so that supplies cannot be brought in at all to our armies from our land. Behold, also,"

1003. Lit. your eyes are on them.
1004. Cf. √ܩܪܒ pe. *SL* 26, mng. 15b.

ܟ ܕ ,ܡܠܟ̈ܐ .ܡܣܟ̈ܢܬ̈ܐ ܡܥ̈ܠ ܡܟ̈ܐ .ܐܦ̈ܐ ܠ ܡ̈ܕ
ܡ̈ܕ ܡܐ̈ܣ̈ܟ̈ܐ ܡ̈ܕ ܬ̈ܚ̈ܐ ,ܡ̈ܐ̈ܟ̈ܐ ܟ̈ܐ ,ܡ̈ܐ̈ܟ̈ܐ ܟ̈ܐ
ܡ̈ܐ̈ܟ̈ܐ ܐ̈ܟ̈ܐ ܡ̈ܕ .ܡ̈ܐ̈ܟ̈ܐ ܠ ,ܡ̈ܣ̈ܟ̈ܐ .ܡ̈ܕ̈ܐ ܡ̈ܕ
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ܣ̈ܐ ,ܡ̈ܐ̈ܟ̈ܐ ܠ ,ܡ̈ܐ̈ܟ̈ܐ ,ܡ̈ܐ̈ܟ̈ܐ ,ܡ̈ܐ̈ܟ̈ܐ ,ܡ̈ܐ̈ܟ̈ܐ ,ܡ̈ܐ̈ܟ̈ܐ
ܡ̈ܐ̈ܟ̈ܐ ,ܡ̈ܐ̈ܟ̈ܐ

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"that Shabur, with an army bigger that ours, is situated around us on all sides. Let us see ourselves now and worry about our war, lest we perish in hunger and fall by our enemies' sword."
When Julian heard these things, he was terror stricken in his heart, greatly frightened, and his hands became weak. Jovian, the righteous man, grieved greatly for his people, and he was stirred by the shudderings of his soul and the burden and the pain of his whole army. He declared a fast for God and spent the night in it. He not only fasted for one day, but for many days, and he prayed to God for the salvation of his compatriots.
On one of the days, in the middle watch of the night, while he was kneeling and praying before God at the door of his tent, he became drowsy in his prayer and fell asleep. Saint Mercurius, the one who had revealed himself to him in a vision in the city of Nisibis, appeared to him in his dream. He bolstered and comforted him, saying: "Why are you suffering and mourning for this madman who has done wrong to God, his creator, and has turned away from his faith? He has scorned praise and worship of the exalted God within him, and in his idolatry he has conferred it upon demons and idols. His own sin was not sufficient for him, but, by his tyrannical rule, he also caused many unwilling ones to follow his idolatry. He cannot be victorious from now on. Victory has been taken away from him and has been given to another."
Jovian said to him in the dream: "My lord, holy one of the Lord, I am not grieved for this tyrant who is bereft of belief in his creator. Because his own tree was bereft of fruits of repentance, I know that he will not have a peaceful end. I am in pain for the members of my people, pure sheep who were dragged to the idolatry of a foolish shepherd, lest in their straying from the True Shepherd, they will fall by the sword in a land which is not theirs."
Saint Mercurius said to him: "This divine providence which is placed in the hands of God is not your (concern). Rather, direct your attention to these matters for which I was sent. Behold, according to the promise which he made to you, Arimihr, Shabur's great *mobed*, has tricked Shabur and brought him"

ہمدم۔ جیسے کہ کوئی شخص کہا کرتا ہے کہ بچہ ہنسا۔ بچہ
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سے مشتق ہے۔ ہنسنے والا ہنسنے والی سے مشتق ہے۔
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ہنسنے والی سے مشتق ہے۔ ہنسنے والا ہنسنے والی سے
مشتق ہے۔ ہنسنے والا ہنسنے والی سے مشتق ہے۔

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"to the town of Beth *Nṣbt* with a very small army. He tricked him with this guise like one who disguises himself. During the night, he, himself, in Roman dress, will enter your camp to spy it out, to know how many myriads of soldiers there are with you. Behold, on the morrow, the *mobed* will send you (a message) to make a trap for Shabur and to seize him alive according to the agreement which he had with you. But, you, do not pay attention to this, for this is not God's will. This is the will of the Most High: Julian's guilt should first be proclaimed in the whole world. When Shabur's time comes to an end, he will also be handed over into the hands of wicked people like him. Your pure hands will not be dirtied by the Abominable One's blood, but a filthy hand like his will strike him.[1005] His sword, that was drawn[1006] over God's innocent people, will pass over the infidel, to fulfill that which is written: 'Their sword will enter their heart' [Ps 37:15], with the other verse which is written: 'One who digs a pit will fall into it' [Eccl 10:8]. You, oh man of God, pay attention and understand the things that I say to you, so that in their time, you should regularly remember them: The Persian Empire will overpower your empire for fourteen weeks of years[1007] and will subjugate it with tribute for this number of years. After these weeks, the Persian yoke of tribute will be removed from your empire, and the two empires will dwell in peace for seven weeks of years.[1008] After those weeks of years, confusion will raise up a resister[1009] against Persia. He will abrogate the peace between the empires,

and the two sides will fight each other. The time of their incitement will last[1010] two weeks of years.[1011] Afterwards, the hand of your empire will be strong, and it will be elevated and raised over Persia. Persia will be subject to Roman tribute for ten years.

Until here is the end of the statement. I was commanded to let you hear these things. Now, when these things have also been said to you, it suffices that you should remember them. When the current war comes to an end,"

1005. Lit. will be in him.

1006. Text: ܐܫܠܚܬ; (mng. uncertain). Hoffmann suggested emending to either ܐܫܠܛܬ or ܐܬܠܛܬ.

1007. I.e. 128 years.

1008. I.e. 49 years.

1009. See: √ܡܓܕ SL 833, mng. 2b.

1010. See: √ܫܪܐ pe. *SL* 26, mng. 26.

1011. I.e. 14 years.

ܟܬܒ ܒܝܬ ܐܝܠ ܫܡܥ. ܐܡܪ ܠܗ ܡܪܝ ܒܝܬ ܐܝܠ ܫܡܥ ܠܗ ܡܪܝ
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.ܢܟܬܒ ܠܟ ܐܓܪܬܐ ܕܐ ܐܫܬܠܡ ܠܟ ܐܓܪܬܐ ܕܐ ܐܫܬܠܡ ܠܟ
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ܒܥܝ ܠܡ ܐܒܝܫ ,ܐ ܐܠ ܐ ܒܝ. ܐܟܚ ܠܡ ܒܥܝ. ܐܠ ܐ ܒܝ. ܐܟܚ ܠܡ
ܒܝ ,ܐ ,ܐ ,ܐ

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"and the two sides come to an agreement, the city of Nisibis will be given as a redemption of your life for a certain number of years, [viz.] twenty one weeks,[1012] according to this agreement which I have made for you. You will conclude an agreement and make peace between the two empires with a written agreement. You will place the members of your people under the Persian tribute for the years which I have determined for you. You, man of God, comfort yourself, and remove grief from yourself. Do not be concerned with the war which has been imposed upon you. The war will be completed by the sacrifice of the Impure and Abominable One. The two empires will dwell in peace for the years that I have determined for you."

When Jovian awoke from his sleep and understood the dream, he was very troubled, and his spirit was aggrieved. He knew that they had some culpability. The Prudent One was sad that their hands would turn over Nisibis into the hands of the Persians.

When morning came, according to the vision that had come to him from God, he received the letter which the great *mobed* had sent him. He wrote to him as follows: "My brother, since I was compelled to send you (a message) concerning these matters which are pressing upon me, I am informing Your Love by means of my letters, that God has fulfilled today the promise that I had for you. By the work of God and by our meager schemes, Shabur, your empire's enemy, is encamped here, in the town of Beth *Nṣbt*, with a small army. Take a contingent of armored men with you and come and avenge from this Evil and Wicked One the bad things which he made the servants of God suffer. Take recompense for the innocent blood of Christ's martyrs which his hands shed for no fault (of theirs). Be zealous for your Lord's churches which he uprooted, destroyed, and burnt. Punish him according to his sins. When you do that, your bravery will be announced, your faith will be praised, and your camp will be redeemed. We will rejoice in your victory. Be healthy in your spirit and strong in your belief."

Jovian did not want to conceal the truth from that man who had endangered his life for the Roman victory. He wrote and informed him of the truth of these matters. He wondered within him, praised, and thanked

1012. I.e. 147 years.

حمد كبا حكم حمدهمه وحمدهم حكم. مكمحكم لمهمه
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God who had trusted and had revealed His will to His believers.
He wrote to him additionally, a second time: "My brother, from now on, since it was the will of God, it is proper that His desires should always be carried out. My brother, listen to me, and I will advise (you) so that the journey of our coming should not be entirely useless. Behold, we have sent men to you in Roman dress, in order to spy out your secret(s) and to search out your camp. Therefore, my brother, even when you are far away, you can do a favor for Shabur, so that you will attribute this favor to us.[1013] These men whom we have sent have been commanded to spend this night at the edge of your tent in order to spy and to hear what is spoken between the chiefs of the army in your tent. You, according to your wisdom, dismiss the chiefs of the army from you tonight, and, without anyone's knowledge, seize those men whom we have sent. Tie them up and torture them to tell those things which you have learnt from us,[1014] so that Shabur will believe that they disclosed the secret under duress. When you have learnt (those things) from them, demonstrate your mercy towards them and release them in peace to their lord. Instruct them to say[1015] these things which should be properly said to Shabur, so that he will receive it from you with great gratitude, as if from the hint of your letters, that victory will be his."
Jovian did according to what the *mobed* sent him. He seized those men and severely tortured them. When they had revealed to him the truth of their coming, he showed them mercy. He placed (food)[1016] before them, they ate and drank, and he gave them gifts, saying to them: "Go to your lord and say to him: 'So says Jovian, Caesar's commander in chief: Behold, I have granted your life to you today. Your soul was placed in my hands tonight. If I had wanted your death (you would already be dead); or if I had desired to hold you alive, you would still now be held and imprisoned with Caesar's prisoners. Without work and without war, your schemes have placed you again in our net. Your soul was precious in my sight, and I did not want to scoff at your old age."

1013. Mng. uncertain. Text: this favor will be placed before us.
1014. I.e. the *mobed*.
1015. Lit. put words in their mouth.
1016. See: √صعد pe. *SL* 1001, mng. 2.

حمد خدا را که ما را از مسلمانان قرار داد. و درود بر محمد
و خاندان او باد، و بر یاران او همه، و بر کسانی که از پی
ایشان به نیکی روش ایشان را پیروی کنند تا روز جزا.
اما بعد: این کتابی است که در آن از نماز جمعه
و احکام آن سخن گفته شده است. و از خدا یاری
می‌جویم و بر او توکل می‌کنم. و او را بسنده است
و نیکو وکیلی است. و هیچ نیرو و قدرتی نیست
مگر از خدای بلند مرتبه و بزرگ. و خدا بر محمد
و خاندان او درود فرستد. و بر یارانش همه و بر
کسانی که از پی ایشان به نیکی روش ایشان را
پیروی کنند تا روز جزا. و سلام بسیار.
بدان که نماز جمعه بر هر مسلمان آزاد مرد
بالغ عاقل که بیمار نباشد و عذری ندارد واجب
است. و همچنین بر مسافری که سفر او بیش از
دو فرسخ نباشد واجب است. و بر بنده و زن و
کودک واجب نیست. و هر که نماز جمعه را
بی‌عذری ترک کند، یک نماز ظهر بر او قضا
است. و اگر عذری دارد، مانند بیماری یا
ترسیدن از ستمگر یا باران یا گل یا سرما یا
مانند این‌ها، نماز ظهر را بخواند و نماز جمعه
از او ساقط است. و اگر با امام یک رکعت نماز
جمعه را درک کند، نماز جمعه را تمام بخواند.
و اگر کمتر از یک رکعت درک کند، نماز ظهر
را بخواند. و نماز جمعه را با امام عادل یا
کسی که امام عادل او را نصب کرده است
بخواند. و نماز جمعه را در دو جا نمی‌توان
خواند: یکی در شهری که در آن سه هزار
مرد باشند که توانگر باشند و در آن شهر
بتوانند نماز جمعه را بخوانند. و دیگر در
شهری که در آن امام عادل باشد که از جانب
امام عادل نماز جمعه را در آن شهر بخواند.
و اگر در شهری که امام عادل در آن نیست
نماز جمعه را بخوانند، نماز جمعه آنان صحیح
نیست. و نماز ظهر بر آنان واجب است.

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"Act quickly to save yourself and those who are with you before this report is circulated in our camp. (Later) you will want to save yourself and will not be able (to do so)."

Those men went back to their lord and told him all these matters. Shabur was terrified and greatly afraid. He reproached the *mobed* who had brought him to this thought foreshadowing death. With fright and subject to dread and fear, he rode his horse, returned to his camp with those who were with him, and contemplated to himself: "What can I repay to the commander in chief of the Romans in return for my life and the salvation of my soul? All the empire's treasures are not sufficient for this."

Since he loved him like himself, Shabur secretly placed Jovian's goodness in his heart and retained it for the (proper) time.

When the chiefs and the nobles of Persia learned these things, they were filled with jealousy and grumbled among themselves concerning Shabur, saying: "Until when will we stop our war? Our empire bears dishonor among all the empires. Our land was destroyed and has become desolate from its inhabitants. Instead of them, (our) enemies are becoming fat on its produce. The desirous and famous palaces of our empire have become privies[1017] for the Romans. They scoff at us and deride us in our empire. Until when will we be considered as an object of derision?"[1018]

Tamshabur, the king of Ḥadiab, (brought) the nobles' grumbling before Shabur, the King of Kings, and urged him to prepare the war. Shabur commanded the nobles and the chiefs of Persia to enter into his presence. When they had entered and bowed to him, he soothed them and calmed them down with his speech: "If I had not looked at the force that was prepared for me, perhaps our war would have been finished. Now, you, persevere in your joy and do not be concerned about this. Before the week of days is finished, our sword will take vengeance from our enemies."

After he had calmed their mind, dismissed them, and they went out from his presence, he sent messengers to the Roman camp and confounded it with the sound of his words. *Zwrnd* spoke strong and indelicate[1019] words before Caesar (as follows): "So says the great king, the Magus, the strong god, Shabur, feared by all:"

1017. See: ܡܓܫܬܢܐ *SL* 743, mng. b.

1018. See: ܥܚܒܢܐ *SL* 1531, mng. 3.

1019. See: ܚܕܢܐ *SL* 1266, mng. 2.

ܡܢ ܟܠ ܫܘܫܦܐ ܡܠܟ. ܒܚܕ ܠܫܘܪܐ ܒܥܐ ܠܐ
ܕܐܡܪ. ܐܣܬܥܝ ܡܠ ܐܥܒܕ ܕܚܐܝܬ ܐܚܝܬ ܒܫ. ܐܡܪ ܕܐ
ܫܘܫܦܢܐ ܠܐ ܡܠ ܡܠܟ ܫܡܠ, ܡܢܘܢ. ܐܡܝܬ ܐ ܟ ܠܐ ܐܝܬ
ܐ. ܢܘܡ ܕܒܟܝ ܡܠܟ. ܡܫܝܚܐ ܐܠܗܐ ܢܘܡ ܐܚܪ
ܟܣܦܐ ܐܡܪ ܡܫܝܚܐ ܕܐ ܐܡܪ ܐܡܪ ܐܡܪ ܡܫܝܚܐ ܡܢ 5
ܟܠ ܡܫܝܚܐ ܐܚܪ ܡܫܝܚ ܐܝܬ. ܐܡܪ ܠܗ ܫܡܥܘܢ ܐ ܐܡܪ
ܐܝ ܐܡܪ ܠܐ ܐܡܪ. ܫܡܥܘܢ ܢܘܡ ܐܝܬ. ܒܪ ܐܡܪ
ܐܡܪ ܐܠ ܐܡܪ. ܐܡܪ ܫܡܥܘܢ ܐ ܐܡܪ ܐܡܪ ܐ ܐܡܪ
ܐ ܐܡܪ ܐ ܐ ܐ

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"'What is this trust on which you relied? You have resisted a fearful power, our raised hand, and the strong arm, and you have crossed over into a land which is not yours. Like a robber and a highwayman, you have destroyed the frontier areas of our empire. Perhaps you now think in your folly that you have won a victory over kings. Do you not see in your foolishness that you have appeared in this as a lowly king, and your victory is a victory of women? When warlike and powerful kings have given proof of their bravery in battle with their enemies, and they have seized victory in their warring combat, their victory is then publicly announced, and their strength is praised. This is not like you, the lowly one. You are like a robber who is incarcerated in a prison in a land that is not yours. Even if you want to flee, you have lost a refuge, since the exits from our country have been shut from you. But if you have power for war and strength and bravery for battle, be steadfast like a strong man and fight the great war of Assyria. If you do not have the strength to fight a war with us, throw down your weapon and bow to our crown. Admit your guilt with your mouth, and ask pardon for the redemption for your lives. Give (back) the spoil of our country. Place the yoke of our tribute on the neck of your empire in every province, from the sea to the Tigris River which separates our frontier territories. Take your troops and return in shame to your country.'"

When *Zwrnd*, the Magus, as if from Shabur's mouth, had finished speaking these words to Caesar, he asked him for replies to his letters. Julian said to *Zwrnd*, the Magus: "Go, tell your lord who sent you: Truly, I am very ashamed of you. I have already destroyed and devastated your country. You are like a child who talks nonsense in his understanding, and you rattle frivolous words like the leaves of a tree. It is no wonder that you have confounded your understanding in this matter. The destruction of your land has brought you to insanity. But do not be irritated[1020] by those things that have happened. If I had not already been occupied with the holiday of my gods, our camp would have already been set up in Hyrcania.[1021] If, then,"

1020. See: √ܡܝܚ pe. *SL* 1397, mng. 2b.
1021. Sy: ܗܪܟܢܝܐ See: Nöld 1874a:277.

ملأوه لحم شعبه. طلحاهاذ: سم ملحوه كل حد
مخيل هنحد. مكهوه حمد لحد مكي حيز لحد. نكسا
شحقيه هحيمد مهيح مكده مكح مكده. نيلا ملا
مكلح هنحاز. مكم هند ضعه ماهنه كي ضحكده ضحلحا
هندهد ملهم مكلحا. نماحلحهد ما مندهد ملا. هنا 5
مخيد حمدهنحد مزيد حمدهنا هندهد. حمدتحلحا
ملا ضمده كيلا مهلهنهده حمدهنا مزيحه حزمد
مخيد هند عيم مزيهد هند ملهما هندز. ملهم ماهنهد 10
هند مكه ما نحد. فيحل هند مح كي ملد هم. مكلا ملا
ملد ضيهز, معقيهه مكلح حمل دندهنهد نح. مخيحه
:مهيمحل ماهنحد ه مزيحده مخيل ملهد مح هند حد
لمده. نيهنهز مخا شهيمه حضيده. نيكلهم مكند ملحا ضعيد 15
.مح ها نحكهه مكه مكهز, مد. كهيمه حضحل ملهد مح هيا
مخيز شهاد حمده. مخيحيه لمهده. ماهنحهم مكحهحه مزهده
.مكهه مح هند ملد {مزيهد} مزيهد ضحكهيقز مخهنحهده
لهمزحده ضيد عيهه. مكهيشه هند عيهد مزيمه هلهزل مكهحه
مد<هـ>هنححه مكحهده ماهنهيه حهده. ضحكهحلحز شهد م لحد 20
ضعيل ملهم ملحه. ضحضحل مزهدحه نزهز ضحد نحد. مكحضل
.مكحتهضحز همنيهد مكد مدهم لمهد. ضحيده مشهده مكد هند
.ماضيز ماضل مل ضحد لا. مزهدحه نزهز هدهنهد مل ضحد
هز مح هحيم مكحضز. ماهلهم مكد حمد حلم مكند مهمزحده 25
مزهد ضحضحل هنده. هند عيهد مكحتيه ملحه مكلهز
مح هيد. مكهنهيل مكهند مكحضز شحيهد. مكحضد هيد مح
مد. مكحيحد مهيهيه حمده هدهد مخيهه. مح ضحد هنحكهد

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"you are a strong king, and you have a brave arm,[1022] show yourself, be revealed with your armies, prove[1023] your strength, and save your country from my hands. When you are certain that you have been victorious, then you should raise your grieved countenance and speak. Your countenance is grieved until now. If you understand, your words are great and powerful. You did not completely see the end. You go around before us like a weakling without a leg to stand on."[1024]

The messenger returned and told all these words to Shabur, the emperor. Shabur became incensed and very angry over Caesar's words. He sent (messengers) to call the nobles and the chiefs of his empire, and he related Caesar's words to them.

The Persian nobles murmured about Shabur, saying: "Caesar is suitably proud and haughty over our land. In a rightful and just manner, Glory is splendid and beautiful for him. He has despoiled our land and destroyed our country. His armies are boasting and fattening themselves from its produce. The palate of the inhabitants is devoid of its delights."

Shabur was pierced by his chiefs' words as if by arrows, and from then on, he decided to wage war with Caesar. He assembled all of his troops for war with the Romans. All the Persian armies, innumerable thousands and myriads, gathered together with him, (together) with the foreign force of all the nations that he had invited and had called for help in his war. When the entire army moved to travel to Beth Armāyē, the earth trembled before them. They covered the face of the earth with their great number like locusts[1025].

When the news of their assemblage was heard in the Roman camp, they trembled and were very afraid. Fear beat them like a staff in two ways: Firstly, because they were located in a land that was not theirs. Secondly, since famine had overpowered them. The grain from Beth Armāyē was used up, and they did not have any more from elsewhere. The entrances to the country were closed to them, and they were

1022. Lit. arm and bravery.

1023. Cf. ܚܡܢ *SL* 129, mng. 2c.

1024. Lit. an upright leg.

1025. Sy: ܡܚܝܟ ܘܫܠܡ,

ܡܪܝ. ܡܗܝܢܝܬܐ ܕ ܡܟܝܪ ܠܗ ܒܪܗ: ܡܟܬܒ ܒܪܗ ܡܠܟ ܠܒܫ
ܡ ܟܬܒ. ܫܡܐ ܩܒܠ ܒܫܡ ܫܡܐ. ܫܐܠܬܢ ܠܟ ܒܪܗ ܡܟܬ
ܡܟܝܪ ܒܝܬ ܒܪܡ. ܒܪܐ ܒܠܒܗܝܡ ܡܟܘ ,ܒܪ ܟܝ ܡܟܝܪ
ܠܐ. ܡܟܝܪ ܠܡ ܟܝܬ ܡܟܘ ܕ. ܠܠܒܗܘ ܡܗܝܢܝܬ
ܡ ܒܝܬ ܡܟܝܪ ܒܪ ,ܒܪܐ ܒܠܒܗܝܡ ܡܟܘ. ܒܪܒ ܟܝ ܡܟܝ 5
ܠܗ ܕ. ܟܝܬ ܟܝ ܒܪ ܡܟܝ ܒܝ ܡܟܘ ܡܟ. ܡ ܒܪܒܗ
ܡܠܟ ܒܪ ܡܟܝ ,ܡܘ ܡܕ ܡ ܡܟܘ .. ܡܟܘ ܡܠܟ ܒ ܡ
ܒܪܐ. ܒܡ, ܡܠܟ ܠܟ ܟܝ ܕ ܒ ܒܪ ܒܡܒܗ. ܟܡ ܡܟ
.ܒܡ, ܡܠܟ ܟܡ ܟܒܟ. ܫܒܡܠܟ ܡܟܝ ܡܝ ܡ
ܒܡ ܠܗ ܒܟ. ܒܝܟ ܒ ܒܪ ܟܝ ܒ ܒܝ ܡܝ ܡܒ 10
ܡ ܡܟ ܒܡ: ܒܝ ܟ ܒ ܠܗ ܟܒ ܫܒ ܡ ܒ
ܡܟ ܒ ܒܡ. ܟ ܡ ܒ ܒ ܒ. ܒ ܡ
ܒ ,ܡ ܟ ܟ ܒ ,ܒ ,ܡ ,ܡ ,ܒ ,ܡ ,ܒ ,ܡ ,ܒ

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incarcerated in a siege as if in a net. On the very day of the 24th of Ḥaziran, of the year 674, of the Seleucid Era,[1026] when Shabur returned to Beth Armāyē with his many troops, the Persian and Roman troops fought against each other. The two emperors saw each other's face. The troops of the two sides were situated opposite each other along the Tigris River, on the north side of Ctesiphon, prepared, armed, keeping the order for their emperors, and awaiting the order. Silence descended upon them. No one whispered[1027] except for the two emperors who made the decision and determined the day on which they would fight.

While everyone was listening closely to hear[1028] when the war would be announced by a drum,[1029] a voice from heaven (was heard) out of the silence, saying: "The arrow of salvation to the Roman camp! The Evil One will be removed from (its) midst, and peace will reign between the empires!"

When this voice was heard, there was[1030] bewilderment on the two sides, not knowing to what this oracle referred. When Shabur, who was a very evil and wicked person, heard this voice, he trembled and was greatly afraid. In his haughtiness and in the hardness of his heart, Julian did not pay attention to it. He ridiculed and scorned the voice, saying: "Oh, these erroneous words in which children err." His turned around and said to his forces: "Behold, lest you be ensnared[1031] and fall by the sword in the land of your enemies by the erroneous voices. The voice that was heard was not of one of the gods, but of the Nazarene who has called himself a god. If he really is a god, let him give proof of his divinity by a visible sign, and we will believe in him."

As the Evil One was speaking,[1032] the just verdict reached him. An arrow flew in the air from where the voice was heard, struck the Evil One

1026. I.e. June 24, 363.

1027. See: √ديغ pe. *SL* 942, mng. 2.

1028. Lit. everyone's ear was bent to hear.

1029. See: √دمع etpe. *SL* 950, mng. 6.

1030. Lit. was cast.

1031. See: √عخلك quadref. *SL* 1601, mng. 2.

1032. Lit. with the word of.

ابحه حكبائر هجل حلم[س] بحه. حكي كيلاحك وحم كعيجب
مركحلهم هل[عبا] ؛ بنابسب كيفحه حجائر[ح]: حلهبائعجبا حكي كحهب
ل[ح]هلم. حكبم حكهجب سب. حكبهتا حكبسجب حجائره جبحهم
حكلج وابه. حكجهوبيائه حكهبجا حكبا سكبم حلهبائعجب ,وبم
لح ؛وبسبلم حكجا حلهبائعجب بحكهلهلبه. حكبتم جلبح ؛وبم[ب]ه 5
؛حكهلهلبه حكبه[ب]ح ؛ هجبحج حكبم بحبه[ل]وبم. حكبسا هجلبه
.حكبهجبه كبسه ؛حكبسجبتلج حكهجلج حلبلبه حكبسجه جكبهجب بح
حكلج ؛ح حكلح ؛ جبا هجلبه. حكلهج ؛وبسبلم جبا حكهبم حكجا
حكهب[ب] جكهجه. حكبهجهج وبم جكبجب بحبسبلم ؛وبسبلم
,هجحكبا: بحهجهج هجلبه سكبم حكبا ؛ جبه ... بس ؛وبلج هجبا 10
حكبهج ؛ح ؛وبسهجبا حكبهم حكبم حكهج هجسهم ؛ح. حكبلج هجهجب
نجابخ[?]ه. حكجهوبيائه حكهبجهجبا حكبهجهجه حكبلج. بلجكبا
جبه ... حكهجبحلج هجب حلجبا حكبهجه حكهج ؛ح ؛ح بلجكبا
.؛وبسبلم جكبج بلج ؛ح حكبسجهم حكبم حكبا. حكبم حكلم جكجهجكبم
ابحه ؛هج. حكبم حكهجلج حلجكبا جكبه بلجا وبم حكبجب حكلج 15
بجبهجكبم. حكبم حكلم بسجكبه جبه. حكبجكبه حكبم حكبهبا ؛ج جبه
هجكبهجكبه جكهجبجكبلج ؛ح وبسبلم. حكهلجكبه حكهلجبه حكبم
ؤج؛ه حكبه بلج بلجكبم حكبم. بحلج بلج حكبم ,هجم حكا. جكجا
جكبج حكجكبم. حكهجكبلج حكبقجكبه ؛ح ؛ح بلا وبم. بلجكبه
بلا وبم. جكهجكبسلج: بلجكبه حكبم جكهجكبم. ؛جكبلج حكبجه 20
حكبجب ؛حكبهج. حكهجكبلج حكبه بلجا ؛حكبلج بلجكبا حكبلج
؛ح بجبه بلجكبهجكبم حكبه بلج ,جكبهجكبم ؛جكجكبلجبه حكبلج
وبم حكهلجكبم ؛ح ؛ح. حكهلجكبم جكبهجكبه حكبم حكبهجكبم
حكبلج ,جكبجكبه. حكبه بلجكبهجكبم بلج ؛ح بلجكبم ؛جكبلج ه 25
.حكهجكبلج جكبم بلج جكبلجكبم. ؛جكبهجكبم حكهجكبلج جكبجكبه

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below his breast, and mortally wounded him.[1033] The Miserable One wailed and let out a sound. He took blood in his hand from his wound, sprinkled (it) towards heaven, and blasphemed, saying: "Be sated, Jesus! Be sated from now and yesterday! Majesty is given to you with divinity!"

When dizziness took hold of him, and death pangs were smiting him, the Romans grabbed him and brought him into their camp. As he was dying, he said to those who were present with him: "I am about to die now. Appoint Jovian, the commander, as emperor in my stead. You do not have anyone who is more deserving of the empire than he. By his knowledge and by means of his schemes he can take you out of the imprisonment in which you are held."

As he said these things in the confusion of his heart, the Miserable One's soul departed from him, and he was estranged from life.[1034] He received from here the pledge of torment which was reserved for him and that of Gehenna which was promised to him and to all those who did evil like him. In this manner, according to the prophecy that the Perfect and True Ones who were martyred by the Evil One's persecution had made concerning him, Julian, the Evil One, reached the end of his life. The prophecy that they had prophesied against him devolved upon him, and his mortal destruction was in a land that was not his. That which is written remained with him: "The end of the wicked is for destruction, and our Lord is the savior of the righteous" [Ps 37:38-39].

With the mortal destruction of the pagan and the true Wicked One, the madman, who did not cease from his paganism even in the land of his enemies, God truly accomplished salvation for His Church and its children. His end came upon him suddenly,[1035] while his hands were defiled with the sacrifices of his paganism. The just verdict reached him while his mouth was filled with blasphemy. Truly, this is the maker of injuries, who completed his days in sinful worship. He acted haughtily and severed the hope of his repentance. He died[1036] carrying the burden of his sins on his shoulder, a merchant of damages who acquired an unquenchable fire[1037] for himself, and an immortal worm. (He was) a foolish sailor, blind of understanding, who sent out his own boat into a sinful sea, and it sunk in a deluge of paganism. Like his pagan sacrifices it sailed[1038] and travelled to the port of external darkness, where crying and the grinding of teeth are promised

1033. Lit. gave him to death.
1034. Cf. ܒܛܒܝܢܐ *SL* 589, mng. 3a.
1035. See: √ܚܫܐ pa. *SL* 1297, mng. 1.
1036. Lit. went.
1037. I.e. in Hell.
1038. Lit. flowed.

ܠܛܦ. ܡܠ ܚܫܘ ܟܘܢ ܠܠܡܕ. ܡܗܝܢܐ ܡܚܫܒ ܫܪܝ ܫܡܫ
.ܐܒܕ ܚܪܒ ܘ ܟܬܒ ܩܒܝ ܚܝܢܕ. ܡܗܝܢܐ ܟܐ ܐܝ ,ܡܘܬܝ
ܟܠ ܡ ܟܫܡ ܡܕܘ. ܠܡܗܝܢܕ ܟܒ ܐܝ ܚܒܩ. ܚܒܩ ܚܒܩ
ܡ ܡܫܘ ܟܝܐ ܐ ܡ ܒܫܡ ܒܕ .ܡܗܝܢܐ ܚܕ ܡܗܘܡܠ
ܐܘܡܗܝܒܩ ܕܐ ,ܡܠܚܡ ܟܫܘ ܕܐܡ. ܡܗܝܢܐ ܡܠܟ 5
ܟܐ. ܡܗܝܢ ܩܒܝ ܡܗܠ ܠܠܡܗܘܡ ܠܡܡ ܟܘܡ ܐܒܕ
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.ܫܒܐ ܡܗܝܘܡܗ ܡܗ ܐܒܕ ܒܕ. ܡܫ ܩܗ<ܟܒ>{ܒܩ}ܡܗܝ ܟܫܘ
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.ܟܝܐܩ ܟܝܐܩ ܟܫܝ ܡ ,ܡܠܐ ܗܫܐ ܡܗܝܢܐ ܡܗ. ܫܩܒܩ 15
{ܐ}ܫܡܗܝ ܡܗܝܢܐ ,ܡܠܐ ܗܝܩ. ܟܗܐ ܫܩܒܝܐ ܩܗܡܗܝ
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ܩܗܐ ܒܕ. ܡ ܐ<ܡ>{ܗ}ܒܩ ܐ ܗܗܝܢܐ ܟܫܒ ,ܡܐܡ ܠܗܐ
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ܩܐ ,ܡܗܝܢܐ ܟܫ ܡܫܡ ܡܫܠܩ ܒܐ ,ܡܫܡܗ ܒܐ ,ܡ 25
ܟܫܒ ܟܠ ܟܝܐ ܡܫܡܡ ܐ ܗܗܝ ܟܝܩܡ ܐ ,ܡ.
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ܗܫܒ. ܡܗܝܢܐ ܫܠܫܩ ܗܫܗ. ܡܗܠ ܟܫ ܡܫܡ
ܩܒ ܟܝܐ ܟܫܗ ,ܡܫ ܐ ,ܡܫܡ ܟܫ ܡܫܡ ܡܫܠ ܗܡܗ

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for evil men like him.
We complete the Evil One's narrative as they were completed with his pagan acts of sacrifice[1039] and will briefly write down the difficult hardship and the severe famine which came to pass on the Romans in the land of the Persians: What travail and struggle befell Jovian, the Christian, to save those who were with him, and how he was able with knowledge and enticing persuasion to extricate them without harm from the incarceration in which they were held.
The hardship upon them was strong. Famine overpowered them until they ate their horses, cattle, and the bodies of their dead animals. Their strength grew weak, and they waned and fainted. When they saw that Julian, their emperor, had died, their hands lost their strength for their war. Their heart trembled, and they were very afraid of the Persians. In order to save their lives, they considered relinquishing their arms from themselves and surrendering to the Persians. Jovian rebuked them, saying to them: "Behold, lest you be dispirited, remove your arms from yourselves, and fall by the sword in the land of your enemies. The few of you who remain will be permanent slaves for the Persians. Rather, become strong and be men. Fight for your souls and do not be afraid. I have hope in the God of the Christians in whom my fathers hoped. If you hear me, turn away from your idolatry, turn back to the living God, worship Him with all your heart and all your soul, and believe in Him, and not a single strand of hair will fall from your head in the land of the Persians. Just direct your heart to God, and He will fight for you."
On that very day, Jovian publicly admitted concerning himself that he was a Christian. This astonished all those who heard (him). They were strengthened by his words and comforted by his statements. They wanted to make him emperor on that day, but he did not accede to their will. He heard them and said: "We are engrossed today in the war of our enemies. Wait for this, and let us only be concerned with our war."
The soldiers said to him: "We will do all that is fine in your eyes, and what your"

1039. I.e his death.

وحكمها: ولم. ولكنه متعلق كم ولهم. ومكحلة: مكعبة
ولهم من كلام ومكعبتهم فتعلق. ومكعبة: ولكنه ومكعبتهم
ولهم. ولكنه ومكعبة: ومكعبة ولكنه. ولهم ولكنه
وقم لم ولكنهم ومكعبتهم ما لهم ولكنه ولم ولكنه
ولكنه ومكعبة, وكعبهم ولكنه. ومكنه ولهم: ولكنه 5
ولكنه ولهم ولكنه. ولكنه ولم ولكنه. ومكنه ولهم
ولكنه ولهم من كلام ولمكعبة ومكنه ولم ولكن. ومكنه ولهم
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"soul desires. Only extricate us without harm from this prison." Jovian said to them: "When we make ourselves better to God, we will find mercy."
The Persians wanted to engage the Romans in war on that day, but Shabur did not permit them. He said: "I will not scorn the voice as the Roman emperor scorned (it), and his demise came suddenly. I will not be a partner to his rebellion."
He bore in his soul the thought of what was said: "The Evil One will be removed from its midst, and peace will reign between the empires." On account of this, he would be reproached if he engaged in war.
It was not on account of mercy which he did not have, that Shabur commanded to call off the war on that day. The chiefs and the satraps of his empire strongly grumbled against him, that a day of vengeance had come their way, and he did not allow them to make war. They saw that the Romans were confused due to the death of their emperor, they were giving up on their war,[1040] and they were stumbling on their obstacle.[1041] When Shabur learned that his chiefs were grumbling against him, he sent a message to summon them and strongly rebuked them, saying: "If you had been just and upright, you would not have grumbled in vain and for nothing about my wishes. You heard with your ears what was spoken, and you saw with your eyes what took place. You know that because Julian scorned the voice, a terrible and merciless judgment overtook him. He was struck by a spiritual arrow which no human hand could cast. Know, now, and see what you are doing, lest because of your jealousy of the Romans you will bring evil upon my empire. How many times have you desired my destruction?"
His chiefs were afraid, remained silent, and were unable to answer him. Shabur summoned the wise men and the Magi of Persia and asked them in the presence of his chiefs: "What was this voice that was heard? Which of the gods thundered with his voice and made his will manifest to mortal men?"
The wise men and the Magi said to him: "We cannot say anything about those things which Your Majesty demands from us"

1040. Lit. throwing up their hands from their war.
1041. See: ܚܠܢܢܟ *SL* 625, mng. 1b.

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"if we are not permitted from above to say them, since they are concealed and hidden from us."
Shabur said to them: "Go now, search in your books, and examine the treasures of the revelations of Magianism. Make the reckonings and calculations of astrological lore, and reveal to us the truth of the matter as it took place. When you, indeed, do it, you will receive honor and gifts from us."
The Magi and the astrologers exited from the king, examined their books of Magianism, and made reckonings and calculations of Chaldean lore. When the revelation became clear to them, they were afraid to reveal the truth to Shabur as it was. The revelation that was revealed to the ones who were well versed[1042] in the astrological books was foreign to the mad emperor's belief. They deliberated among themselves, joined together empty and vacuous words, and employed deceit. They transformed their words before the emperor, saying: "The Sun, the god of creation, was angry at the Roman Caesar because he went beyond the proper frontier areas and crossed into a land that was not his own. He thundered at him with his voice, smote him with the arrow of his ray, and eliminated him from life."
Shabur said to them: "I truly know now that you are liars, and that there is no truth in your words. As to the Sun - which you said never made its voice heard to people, because a human ear cannot bear to hear its powerful sound - we have recognized that it was a god not by its voice, but by its continuous acts of help to us. It rises in creation. It destroys and brings evil nature to an end before us. It makes the roads safe[1043] for merchants, unties knots,[1044] and releases charms. It pursues the winds and drives away dangers. It purifies the springs from substances[1045] floating in water which cause sickness. It designates the hours and specifies the seasons. It teaches people when to begin their work and when to finish, and travelers on the roads, when to set out and when to rest. In addition to all these things,[1046] it makes fruit ripen, seeds grow, and flowers sprout by the breath of its heat. It also tempers the harshness of winter and moderates its vehemence with its burning heat and by its hot breath. But the greatest and best of them all is, that in the course of one full day, it flies on divine spiritual wings from one end (of the world) to the other"

1042. Lit. holders.
1043. Cf. √عمم pa. *SL* 1552, mng. 2.
1044. Sy: عنڡ ڡڵڬڡ, i.e. interprets cruxes [citation from Dn 5:12].
1045. See: ڡڡڡڡ *SL* 992.
1046. Lit. with all these things.

ملاحظة: {{ز}} في هذه الصفحة هي إشارة خاطئة لصلاح. يجب
معرفة أن هذا الجزء ... أحد أعمال إشعيا ... أحد
مشيخة مشيخة وزعماء. ومعرفة أحد مشيخ أحد
عبد. كلمة أحد مشيخ وزعماء. ومعرفة
وصفه. أحد أحد ومعرفة ومعرفة وزعماء. أحد أحد لم وزعماء 5
ومعرفة أحد شيخة وصفه. أحد أحد. أحد وزعماء
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أحد أحد أحد أحد ... أحد أحد أحد أحد أحد
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أحد أحد أحد أحد. ومعرفة أحد أحد أحد أحد
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أحد. أحد ومعرفة, ومشيخة أحد أحد أحد. ومعرفة
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أحد أحد أحد. ومعرفة أحد أحد. وصفه أحد أحد

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“together with many amazing things which we are unable (to grasp). Therefore, we recognized from these things that it was a god, and, as you said, this was not his voice. But I am more astonished concerning this. As trustworthy people, I entrusted you with my word. But you, as fraudulent people, conspired to speak to me with dishonest and vainglorious speech, and you neither trembled nor were you afraid of me.”

The Magi and the astrologers answered, saying: “My lord, the emperor, we implore Your Terrifying Power, lest you be angry[1047] with your servants in this matter. We did not dare to elucidate before Your Power the story of those things which we have received from the stars of the constellations. Their story is alien to Your Majesty’s empire’s beliefs. If one would introduce something alien regarding our gods, it would be a fearful thing from Your Power, a self-imposed boldness.”

Shabur said to them: “If this prevents[1048] you from saying the truth, I give you the promise of my word, that no harm at all shall come to you regarding this matter which I asked you. I desire to learn the truth.”

They said: “Since this is Your Divinity’s wish from us, we will inform you the truth of the matter from now on face to face: The voice that spoke is not of one of the visible gods. It is not included in the number of the gods from heaven downward.”

Shabur said to them: “What, therefore, is this voice which was heard?” The Magi and the wise men said to him: “Hormizd, the god of heaven, the one who is concealed and hidden in the upper reaches, and whom no search can reach.”

Shabur said to them: “I have heard that there is a god in heaven. I was never eager[1049] to seek Him out. I also did not inquire about Him in the writings of our empire. I found that His nature is fire, and we have worshipped His image for a long time. But, if possible, I would like to hear the story of His existence.”

The distinguished wise men among them, those who were much better acquainted with the books and revelations of divination, said to him: “How could you have heard the story of his essence, which is high and elevated”

1047. See: √دهح pe. *SL* 923, mng. 14.

1048. Lit. covers.

1049. See: √مهح pe. *SL* 565, mng. 1.m.4.

لعقده ما مايتكم عد. معاصلما: مسوا مايحه وهلم
مدم ما. ون مسلما: لم حتاوهمه لحصه لمسه. معاسمتهلا
ابتاهه ابم مام له عد خ ونهاسما: هلم سله ع ا
هلم ع ونهما. ولله خ حكتهم مينعا هلم مسا. مام
5 .حمه ابحكم ع ونهسابم مهمنعه مكحه مهلم مكعيا.
.ابحمه نبالته مهيتكم حد. حمه كم ع ونهسا ع ونهما ما.
مهمم حمهم مكما. نحلم, ابم مسا سلمالمه كم لمحه
.سلمالمه عبه سبنا لمسابحه لم ابح ما. مبامه حمابحه عد
10 لم مهمابحه عبم لحبا خ هحلحبا مهمابحمم لمحمابه
ون, ابحبا. لملحه{ه} مهمالحما مبامسحبا لمسا لمحمابه
... مبحمله, ون نهمابحبا. سلمالمه كم مهما, ن مهلما. لمسلم
.نهمعله ابحكم ع لحم مكحه مبام ع ابحه ع ومل ابهم
مكبا ع لحم مبام مكا. نحبعه ع لحمالم, ملحبا مبابحه مه
15 مبام مكبه ع ابح لم مبام خ هحلمهبا مكم مكمح هحه. عبه
مكه. مابحمهبا مابه محبابعبا لمهمح لمهمح. لمبه سلمالمه
مبحمح عبعه مكه. مبامهمح مسلمح كم ابم, مبمهم لالمهمبا
مبام مكبا. ابحه ع ومل ابهم. عهمله مكعه كم مسلمبا
.مكمحبه مهمعمح مل مبام. محمهمبا. مكم مكه, مبمهم
20 مبلح مكمابحه ابح ه مكحبا ون مكحبه عسلم لالمهمبا
مسلم عبما. ابحه ع ومل ابهم ... مبمالحمهبا مكم كم عله
لعهبا عحمه عمهمحه لم مكا. لم, ن مكحبه مبام مكحبه
.هلمالحبا لم مهمحمهحه مبله لح حمحما مكا حمم. مسلمح
25 ملم مسلمهمهما مكمه. محمهما عبمه مكم مح لم عمد
.مبمه ملحمه ون عمد مسلمهمهما مكمه محمهمل مكا مبمه

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"above human understanding and thought? No intellect is capable of grasping and reaching the height of His hidden greatness, because an inquiry for Him is hidden and unachievable, being circumscribed and set within silence. God is without a beginning, and (His) essence has no end. He is beyond the times which he created. He appeared on this side of times as it suited Him. Since we are strangers to His worship, it is difficult for us to explain Him. If there were someone who could have explained (Him) to us, our sword would have been drawn against him long ago."
Shabur said to them: "What you have said is new to us, and I demand from you an explanation of it."
Since they knew that his thought was perverse, they extracted themselves from the problem in this manner: "The explanation for this has not been given to us. Only this has been revealed to us: The one who thundered with his voice informed us of what he wanted us to learn."[1050]
The Magi and the wise men said to him: "This is the will of the Most High: Since our empire's enemy has been removed, we will abolish the war from now on and destroy the armed conflict. Our sword will be put back in its sheath. Let us make peace reign between the empires. This is the will of the god Hormizd. Be careful, now, and know and see what you do. Even if you do not wish (it), His wills exist at all time. One who contends against His wish risks[1051] his life. Who can be stubborn with Him and be safe?"
When the wise men completed their words, Shabur said to his chiefs: "What can you see from what you have heard? Give advice, in brief, concerning them." The nobles and the chiefs of his empire said: "What advice can we give concerning those things which are situated beyond our will? Behold, our wise men have placed them according to the will of Hormizd, the god. Or, how can we scorn His voice, which is attached to a staff of chastisement? According to the revelation that occurred to the wise men, even if it were determined for us to make war, victory would not (assuredly) be given to us. But, the Romans should not brag and say: 'Even though we do not now have an emperor, we (still) have the strength to carry out our war against the Persians.' My lord, the emperor, if it pleases you, let us give the matter an opportunity[1052] and not hurry. Let us show them our"

1050. Lit. his will was that we learn.
1051. Lit. fights with.
1052. Cf. √حصة pe. *SL* 1055, mng. 10.

مصطفیٰ مرتضیٰ خان۔ مراد آباد، مکتبہ مرتضویہ مرتضیٰ کی
مکان مکتب، مہ مصطفیٰ مکتوبات مصنوعی مکتوبات مکتوبہ مکتوبہ
اپنے دعا مرسلہ۔ مصطفیٰ مصطفیٰ مصنوعہ کے مکتوبہ۔ مکتوبات
کیا مکتوب۔ مرتضیٰ کے محل۔ مکتوبہ مکتوبہ مکتوبہ۔ مراد مکتوبہ
مکتوبات مصطفیٰ کے مکتوبہ۔ مراد مکتوبہ مکتوبہ مکتوبہ مکتوبہ
کیا، مکتوبہ مکتوبہ، مصطفیٰ۔ کے مصطفیٰ خان مکتوبہ۔ مکتوبہ مکتوبہ
مکتوبہ مکتوبہ مکتوبہ کے مکتوبہ۔ مراد مکتوبہ مکتوبہ مکتوبہ
مصطفیٰ کے مصطفیٰ کہ مکتوبہ۔ مراد مکتوبہ مکتوبہ مکتوبہ مکتوبہ
مکتوبہ مکتوبہ مصطفیٰ مکتوبہ مکتوبہ۔ مصطفیٰ مکتوبہ مکتوبہ مکتوبہ
مکتوبہ مکتوبہ مکتوبہ مکتوبہ مکتوبہ۔ مراد مکتوبہ مکتوبہ مکتوبہ
مکتوبہ مکتوبہ مکتوبہ مکتوبہ مکتوبہ مکتوبہ

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"mercy, lest pride carry them off. Let us first make them hear harsh things and torment them with famine. We will permit the inhabitants of our land to sell them flour to eat which is mixed and mingled with lime out of compassion, and they will grow weak. When they have grown weak, their strength has decreased, their prideful force has been weakened, they have known themselves and admitted their guilt, they have given (back) the spoil of our country, [viz.] the city of Nisibis which was snatched from our fathers, and the lands which are subject to the Armenians, and they have delivered the tribute of their empire to our empire,[1053] then, we will benevolently spread pity over them, cast out, and remove them from our land in disgrace."

Shabur said to them: "You have considered these matters well, and I have agreed with your opinion. But if it pleases you, let us first permit them to appoint an emperor over themselves, so that they do not have an excuse for their guilt and trick (us) saying: "Had we had a emperor, we would not have been guilty, and we would have carried on against the Persians." When their emperor will be at their head, they will have no excuse in which to take refuge, their disgrace will grow greater, and their shame will be stronger from then on."

The emperor's thought pleased the nobles and the chiefs of Persia, and they agreed to it.

This Excommunicated and Accursed One acted with guile in this matter to show gratitude to Jovian for the goodness that he done for him in the city of Beth *Nṣbt*, and to repay him by this for the great destructions which he had imposed on his country. Shabur thought[1054] to make him emperor over the Romans by means of his letters. Shabur sent messengers to the Romans' camp and sent them (this message): "Because the strong hand of Hormizd, the god of heaven, has been upon you for evil, because you scorned propriety and crossed over into a land that was not yours, He justly sent hardship and famine upon you. We look at the matter properly Like educated and wise men. It is appropriate to permit[1055] God's chastising so that His anger will vanquish you and His wrath"

1053. Read: ܥܡܗܘܢ ܪܚܡܐ ܕܠܐ ܢܗܘܐ ܒܗܘܢ.

1054. Cf. √ܥܒܕ pe. *SL* 1596, mng. 25a.

1055. Cf. √ܚܫܒ pe. *SL* 565, mng. 1.d.2.

بحمد الله. وبمحمده أيضاً قال الله. والصلاة
وسلامه على نبيه المصطفى وآله الطيبين
الطاهرين وصحابته الغر الميامين. أما بعد:
فإن الله تعالى قال في كتابه العزيز: ﴿وَمَا
خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾
[الذاريات: ٥٦]. وقال تعالى: ﴿وَقَضَىٰ رَبُّكَ
أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾
[الإسراء: ٢٣]. فبيّن سبحانه أن الغاية من
خلق الثقلين عبادته وحده لا شريك له،
وأن أعظم ما أمر به بعد التوحيد بر الوالدين
والإحسان إليهما. وقد جاءت السنة النبوية
مبينة لهذا المعنى ومفصلة له، فكان من
أعظم ما حث عليه النبي ﷺ أمته بر الوالدين
والإحسان إليهما في الحياة وبعد الممات.
وقد اخترت أن أكتب في هذا الموضوع
بحثاً أسميته: «بر الوالدين وأثره في حياة
الفرد والمجتمع: دراسة موضوعية»، وقسمته
إلى مقدمة وتمهيد وثلاثة مباحث وخاتمة.
أما المقدمة ففيها بيان أهمية الموضوع
وأسباب اختياره وخطة البحث ومنهجي فيه.
وأما التمهيد فعرّفت فيه بالبر لغة واصطلاحاً،
وذكرت بعض الآيات والأحاديث الواردة في
فضله، وبيّنت أن البر لا يقتصر على الوالدين
في حياتهما فقط، بل يمتد إلى ما بعد الموت
بالدعاء والصدقة وصلة الأرحام وإكرام
أصدقائهما. وأما المبحث الأول فتناولت فيه
مكانة الوالدين في الإسلام، وما ورد في
القرآن والسنة من الوصية بهما، وذكرت
بعض صور عقوق الوالدين التي حذّر منها
الشرع، وبيّنت أن العقوق من أكبر الكبائر
وأسباب الخسران في الدنيا والآخرة. وأما
المبحث الثاني فتحدثت فيه عن ثمرات بر
الوالدين وآثاره الطيبة على الفرد والأسرة
والمجتمع، وذكرت أن البار بوالديه يجد
البركة في عمره ورزقه وذريته، وأن الله
تعالى يجازيه على بره بما يسره له في
الدنيا قبل الآخرة. وأما المبحث الثالث
فتناولت فيه صوراً عملية من بر الوالدين
في حياتنا المعاصرة، مثل الإحسان إليهما
بالقول والفعل، وطاعتهما في المعروف،
وتفقد أحوالهما، وزيارتهما، والإنفاق عليهما
عند الحاجة، وبيّنت كيف يمكن للشاب
والفتاة في هذا العصر أن يجدا وقتاً لبر
والديهما مع كثرة مشاغل الحياة. وأما
الخاتمة فقد ذكرت فيها أهم النتائج التي
توصلت إليها من خلال هذا البحث، وقدمت
بعض التوصيات المقترحة. وأسأل الله أن
ينفع بهذا العمل كاتبه وقارئه، وأن يجعله
خالصاً لوجهه الكريم، وأن يغفر لوالديّ
ولجميع المسلمين والمسلمات الأحياء منهم
والأموات، إنه سميع قريب مجيب الدعوات.

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“will overtake you. Then, according to the greatness which has been given to us from above, we will also justly take revenge from you for the evil destructions you have unjustly imposed upon our land. You should know, that in the hour of your destruction, you have cast scorn[1056] upon a great race,[1057] even upon a divine kingdom which received a crown from heaven. In order not be scornful like you and partners to your chastening, we have proposed out of our mercifulness the idea of making a suspension of our war for thirty days, during which you will begin a deliberation[1058] to make an emperor for yourselves, and you will be consoled for the death of your lord. Although I suffer over his death more than you, I did not desire his death. I would have preferred to have seized him alive to fulfill my will in him. I would have shown him the power of his bravery, and I would not have quickened his death. I intended to imprison him with metal chains cast over him in a drawn out life full of miseries with both his eyes blinded, as my ancestors did to the kings of Judah,[1059] so that he would learn and become wise from the tortures and hardships that a man has no help[1060] except from his proper due. I was looking for and hoping for this, but now, so was the will of the God of heaven. All things are justified by His will. Like you, I wanted to overpower you. No hint from above allowed me to do this today. By means of His voice he instructed me that he would permit His chastising when His desires with you are finished. May this be certain for you and may this be clear to you.[1061] When the thirty days that Our Mercifulness has granted to you are completed, we will make unmitigated war with you. Seek, then, for yourselves a man who knows how to lead your empire well, who can stand with power before you, who can wage a mighty war with us, who is worthy of being emperor, and who can fight for you. I have also learnt that Jovian, your commander in chief, is a man of knowledge and prowess. He knows what is necessary, and he knows the rules and regulations of administration. He recognizes helpful things, and he knows”

1056. Cf. ܡܟܥܝܬܐ *SL* 1371.
1057. Cf. ܥܡܐ *SL* 1592, mng. 2.
1058. Cf. √ܚܫܒ pe. *SL* 1074, mng. 2a.
1059. See: 2Kings 25:7.
1060. Read: ܠܐ ܡܓܢ.
1061. Lit. be put before your sight.

لم هحسهمهدا مهمحا هلم لسمد هلم مدمهه .همهحم لمحه
لمهمحهمدا مهتح مكهم .همدمكم لمحه محمم .لحا كم
مهمحا نحمدحم همحح لمحدهمه .مهماح مكا حمم لحا
مكم ها هلحما مهمسلم مهمحلحح هلمه .مهملم لمهمم مهمحا
مكهمهمه لمحه>{م}همحم مد<i>{i}همحم مدمه مكمه .مهمحم كم
همحم لهما .لهمحدمهم كم مهمحمحم للمحم .لمحمهمحما
لمحمحم لمحمم لمحمه .لمهلم مهمحم همحمحم مسمه
.لمححما مهمحم لحا لمحدمهمه .مكلم لمحا لمحدمهه
حما مكا .مهمحم لحا ها حمم لمحمم همهه نمكم حلم حد
,مدحمكم مكحما همهم لحمكا مكم مكم .همهحمحم همهم مكم 10
حلمه همهم ,مدحمكمه .حمد حم مكم همهم همحمح مكا .همهم
.لهمحمحم همهم حمهمهحم همحم مكا .مهمهحمحم مكمحم
حد .,مدحمهم لم همهم مكمحم مكمحم حلمحا مكمحم مكحما
.لمحما مكم .لمحمهلم ,مدحمم لمحمحمه مكلمم مكم حلمحا 15
حلمكا ,مدم حلمحمه مكمحم لحما مكمم .حمدمه مهملحلم ,مدحم
مكم .مكهلمحا مهمحا لحم همحا مكحما .لمحمهمه مكمه
مكمه مكحمحما مكمه لحم مكم .همحمحمه همهم همكم مكم
لحما لحما مكمحا لم مهمم مكمه .لمحمحمم لمحلم لمحمهمحا
.مهمهمحمحم مكمهم لحمكا .لمهم حد لمحمم مكمم .لمحما مكمم لمحمحم 20
لمحا همحمه لمحمم لمهلم حلمحا مكمم .لمحمحم لمحمم لمحمحم لحم حد
.مكمم لمحا مكمحم لمحا مكمحم ,مدحمحم حم لمحا مهمحم لحم حد
لمحا همحمه لمحمم لمهلم حلمحا مكمم .لمحمحم لمحمم لمحمحم لحم حد
مكمحم لم لحمحم .همحم لمحمحمحلم همحمحا مكمحم لحمحم لمحا
حلمحم ... حلم مكا لمحلمحم همحمحا لم همم مكمحم .لمحمحمحم
مكمحم لم لحمحم .همحم لمحمحمحلم همحمحا مكمحم لحمحم لمحا
لمحا همحمه لمحمم لمهلم حلمحا مكمم .لمحمحم لمحمم لمحمحم لحم حد 25
مكمحم .مكم<هم>{هم}م لمحمحما مما حمحمحلم لمحمحمحم لمحمحم
همحمحمحم حم لمحا لم همحا لمحمحمحم لمحمحمحم .مكمحمحم مما
.مكمحلم حمحم .مكمحمحم مكمحمحم لمم مكمحم .لمحمحم حم
لمحمم لمحمحما لمحمحم مكمحمحمحما همحمحمحم همحمحم حمحم

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“harmful things. Nothing escapes his knowledge. He is powerful in strength. He has a valorous arm to fight a war. If I had a man like him, I would have been delighted for some time, and I would have made him the second in command of my empire. If you (so) desire, make this one emperor for you, (and) we would also recognize your empire for him. This one is for your help, to stand at your head to fight for you, and to give of his experience, knowledge, and the proficiency of his administration in the war which is imposed upon us. I have put in your sight what has seemed to be helpful to me. It is now up to you to make for yourselves the one whom you desire to be emperor, for after these days of which we have spoken, we will conduct war with you.”

When this document was read in the hearing of the entire Roman force, they were exceedingly happy, and each man said to his fellow: “Jovian has truly found mercy and compassion before the emperor of Persia. Perhaps this was a solace for our troops from the God of the Christians.” These words were spoken about Jovian among all the Roman troops, and they all looked towards him to have him reign over them.

In order to do a favor[1062] for the Romans, to give them an opportunity to appoint an emperor for themselves, Shabur distanced his troops from them and went a one-day’s journey from them. In order to consummate the proper custom and rules which were set for deceased Roman emperors, Jovian commanded the physicians who were with them to embalm the Evil One’s body. They made a sarcophagus for him and placed him in it until the time that they could send it to the country of the Romans. Then, the commanders and the officers, the heads of the thousands, the heads of the hundreds, and the renowned men who were with the army, assembled and worked out a stratagem regarding Jovian, to seize him by force and make him emperor. He did not wish to allow himself to become emperor.

When Jovian learned these things, he hid himself[1063] from their sight, and exiled himself to the rural area of Beth Garmai, where no one conceived or did it occur to anyone to search for him.

1062. Cf. √2# ڬعو af. *SL* 1491, mng. 2.

1063. See: √2# ڬعو etpe. *SL* 257, mng. 1

هُمْ. مَعْدِيحَت لَمْلَمْ. مَعْدِيحَتْ مَحْلِ مَا يَحْمَ. لَمْحَمْتْ

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There was a great commotion and confusion among the Romans about his departure, and they went all around searching for him. When they had searched for him and had not found him, they issued a false report, saying: "These ten commanders who were appointed following Jovian set a trap[1064] and made a plot against him and forced him to flee in order not to make him emperor over them so that their control would be diminished."

The whole army rebelled[1065] against these men and demanded that Jovian (be delivered) into their hands. They fought with them strongly, saying: "Give us the man whom you caused to flee from us by means of your plots, so that he should not reign over us, and so that your control should not be diminished. We know that you did this out of jealousy. It is clear to everyone, that you desired the empire. Is it possible that all of you will be emperors? Behold, the rest of the empire is seized, and we do not have another to be emperor over us, except for Jovian, the commander in chief, whom two emperors - Shabur in his letter, and also Julian while dying - deemed fit for the empire. Now, give up the man, and if not, your blood will be shed in our camp today."

Pitelius,[1066] the one who had reproached Jovian, said: "Oh, men, what is this current disturbance? For what reason do you strive with us in vain and without cause? Do you judge us iniquitously on matters which never occurred to us at all? Behold, we have taken an oath upon ourselves, neither to eat bread nor to drink water, until we crown him and make him emperor. We are amazed and distressed now at his moving away more than you. We are very troubled because of it, lest our oath be false. We hope and are certain that our oath will not be annulled before your will comes to pass. Remove yourselves now from the tumults and troubles. You have stoned us with false reports as if with stones. If you wish, give us a short opportunity to go out to search for him."

When Pitelius said these things, the clamor and shouting of the people hardly ceased. When all of them had scattered, and each one had gone to his tent, those chiefs went out

1064. Cf. √ܡܨܒ pe. *SL* 1002, mng. 24.a.2.

1065. Cf. √ܡܪܕ pe. *SL* 1331, mng. 5c.

1066. Or: Vitellius.

ܟܬܒܐ ܕܒܥܝ ܠܡܐ ܕܐܠܗܐ ܒܟܠ ܙܒܢ ܘܒܟܠ ܫܥܐ ܘܒܟܠ ܡܕܡ ܕܐܢ ܒܥܝ ܠܡܐ ܕܐܠܗܐ ܒܟܠ ܙܒܢ ܘܒܟܠ ܫܥܐ ܘܒܟܠ ܡܕܡ ܕܐܢ

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in search of Jovian. They searched for him in all of the camps of the Romans. The articles of his tent were investigated, and they did not find him. (The affair), therefore, miscarried,[1067] and he was not there. These men were afraid to remain in the camp, lest the people would stone them, and they decided to flee. While they were astonished and frightened, a man secretly came and revealed to them (as follows): "I saw Jovian when he exiled himself in the rural area of Beth Garmai, when no one - except myself who happened to be opposite - saw him. Go quickly, and you will find him there." They seized that man carefully and said to him: "Come, go, and show us." That man went with them and showed them the place. They descended to that enclosure and found Jovian hiding in Beth Garmai. They struggled with him strongly, shouting at him, saying: "Oh, man, why did you act so towards us? You have confused the entire Roman army, and they would have shortly stoned us because of you. Do you not know that all our troops have decided that you should be emperor over them to take them out of the hardship of the incarceration in which we are being held? Why did you decide to do this and to sin against your God? Behold, the people are shouting and crying about your moving away from them."

Jovian said to them: "Why do you judge us in vain and without cause? This was also my message to you previously:[1068] I am not related to royal rank, and I am not descended from imperial status. Like any one of you, I was entrusted with the authority of being a commander. As a commander I still did not refuse this authority which was entrusted to me. I will fight for Roman victory as much as I am able. I have hope that not one hair from anyone of you will fall on the ground in the war and battle which is imposed upon us."

Pitelius said to him: "We can impose the office of emperor upon you by force, but you, yourself, should want this proclamation"

1067. See: √ضعف pe. *SL* 1261, mng. 1.

1068. Lit. from yesterday and the day before

ڪنهوميا مڙهيءَ ڪمليءَ سڏائيندو: ڪنهوميا ڪاڪوءَ
ليڪن ٻئي ڀڳوڻ؛ سڏائيندو ڪڏهن ڪنهن ڪي ڪاڪوءَ
ٻوڙي نه ڪندا. ڏاڍاڻيءَ ڪپڙو ڪلهن مٿي ڪيڙي ڪندا، سڏائيندو
ڀڄسي ويندو. ڪنهن ڪنهن ڏينهن ڪاڪوءَ ڪنهن ڪندا
ڀاڳي ڏاڍا. لڏڻ جي ڪاڪوءَ ڪنهن ڪندا، سڏائيندو
ڪنهن ڪڏهن ٻئي ڪيڙي ڪاڪوءَ ڪنهن ڪندا، ڪنهن
ڪنهوميا ڏڻ ڪيڙي، سڏائيندو. ٽئي ڪاڪوءَ ڪنهن ڪاڪوءَ
ڪيڙي، ڪنهن ڪاڪوءَ ڪيڙي ڪاڪوءَ. ڪنهن <ڏاڍاڻي> ڪاڪوءَ {ڏاڍاڻي} ٽئي ڀڳوڻ
ڪنهن ڪڏهن ڏڻ ڪيڙي ڪاڪوءَ ڪنهن ڪندا، سڏائيندو
ڪنهوميا ڪاڪوءَ ڪنهن ڪندا، سڏائيندو. ٽئي ڪاڪوءَ ڪنهن ڪاڪوءَ
ڀاڳي ڏاڍا. لڏڻ جي ڪاڪوءَ ڪنهن ڪندا، سڏائيندو
ڪنهن ڪڏهن ٻئي ڪيڙي ڪاڪوءَ ڪنهن ڪندا، ڪنهن
ڀڄسي ويندو. ڪنهن ڪنهن ڏينهن ڪاڪوءَ ڪنهن ڪندا
ٻوڙي نه ڪندا. ڏاڍاڻيءَ ڪپڙو ڪلهن مٿي ڪيڙي ڪندا، سڏائيندو
ليڪن ٻئي ڀڳوڻ؛ سڏائيندو ڪڏهن ڪي ڪاڪوءَ
ڪنهوميا ڪاڪوءَ ڪمليءَ، سڏائيندو: ڪنهوميا ڪاڪوءَ

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"to which you were called. Or is there another one above you who can resist your wish? Why, then, have you placed yourself in an inferior position by having gone far away from us? Come, now. Go to the troops with us, and persuade the people who are looking for you concerning your refusal. Our troops cannot function without one who will govern the empire."
He could not be convinced at all to go with them, saying: "I am unable to do this, for I am uncultivated and simple, and I am not wise (enough) to govern the empire."
When they saw that he could not be convinced to come, they seized him and brought him to the camp by force. They gathered the whole Roman army around him, and they shouted and called to him, saying: "You have not acted justly with your servants. You brought them in and incarcerated them in the land of our enemies. Since hardship has overpowered us, evil things have surrounded us on all sides, and the times have changed for us in a realm which is not ours. You have refused to govern us, and have hidden yourself from our sight. You have abandoned us like sheep which do not have someone to gather them.[1069] This is not justice. Were it not for your promise to us, we would have come to deliver ourselves to the Persians, and we would have saved our lives. It would have helped us more to work in servitude for the Persians, than to be tormented and die of hunger. Is this your entire justice, that your compassion was abundant and your goodness was strong to strangers, but, you treated us, your servants, as strangers, and you have deprived our salvation by yourself?"
Jovian said to them: "Do not be angry at me. You have not come to these things because of me. Rather, go and be angry at the body of your lord, the one whose paganism led you, and whose idolatry you followed. You sacrificed to demons and spirits, worshipped images and idols, and considered them to be gods. If they are then gods, let them stand up now and help you, and let them be defenders for you."
The soldiers said to him: "We only heard these things the day before yesterday. Now, if there is something that you want, be emperor first and do all of them by authority."
Jovian said to them: "I did not want"

1069. Citation from Is 13:14.

هڪ ڪنڊ ۾ ڪجهه ڪاٺ ۽ ڪاٺيون پيل هيون. ڪاٺيون ڪڍي ٻاهر ڪڍيائين. ڪاٺين جي ڍير ۾ ڪجهه ڪاٺيون ڪڍي ٻاهر ڪڍيائين. ڪاٺيون ڪڍي ٻاهر ڪڍيائين. ڪاٺيون ڪڍي ٻاهر ڪڍيائين.

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"your repentance to be under duress but by free will. However, I refused your offer of the imperial office once. Make whomever you want to be your emperor, and, I will fight for you as much as I can as a commander."
The soldiers said to him: "Had we not truly known that the empire was granted to you from above, that also two emperors supported you against their will,[1070] someone else would have already reigned now in your stead, and we would not have had a dispute with you. Put an end to all of them now. *Nolens volens* the imperial office is yours, and you will be our emperor from now on. It would be more helpful if you took the imperial office willingly and not under duress."
When Jovian saw that nothing could help, and, that since they were guarding him well, he could not get far away to any one of the sides, he went up to a high place so that everyone could see him, and waved his hand for them to be silent. When they were quiet, he spoke to them, saying: "What is this clamor and tumult today, that you have in vain and needlessly gathered together? I have one thing (to say) to you. If you do not turn away from your idolatry, and estrange yourself from your paganism, I will not be a leader for a godless people. I will not be called an emperor over pagans, not even if must die at your hands. I am a Christian, the son of Christians. Even if I falsely wore upon myself a costume of pagans as a ruse, far be it from me for ever having taken part in Julian's paganism. If, then, you have decided to remain in your paganism, there are among you idolatrous people who can lead the empire. Make yourselves an emperor from your cobelievers, and do not impose the task upon me."
Everyone answered and said: "We have no other emperor except for you. We will do everything that you say to us, only we will not be enslaved in Persia." Jovian said to them: "If you want me,"

1070. Lit. not wishing.

ہوئے۔ مکہ کی طرف روانہ ہوئے اور ہوتے ہوتے مدینہ منورہ پہنچے۔
مکہ کی طرف روانگی کے لیے ہم نے تیاری کی اور ہم مدینہ سے
سفر کیا۔ مکہ پہنچ کر ہم نے عمرہ ادا کیا۔ حج کا وقت قریب
تھا۔ ہم نے منیٰ جانے کی تیاری کی۔ منیٰ میں ہم نے
مکالمہ۔ مکالمہ: السلام علیکم ورحمۃ اللہ وبرکاتہ۔ کیسے ہیں آپ؟
مکالمہ: وعلیکم السلام ورحمۃ اللہ وبرکاتہ۔ میں ٹھیک ہوں۔ آپ
سنائیے۔ آپ کیسے ہیں؟ آپ کا سفر کیسا رہا؟ آپ نے حج
کیا؟ آپ کا حج کیسا رہا؟ آپ نے کتنے حج کیے؟ آپ کا
کتنے سال کا تجربہ ہے؟ آپ کتنے سال سے حج کروا رہے
ہیں؟ آپ کے ساتھ کتنے لوگ تھے؟ آپ کے ساتھ کتنے لوگ
گئے تھے؟ آپ کے ساتھ کتنے لوگ واپس آئے؟ آپ کے
ساتھ کتنے لوگ نہیں آئے؟ آپ کے ساتھ کتنے لوگ رہ گئے؟
آپ کے ساتھ کتنے لوگ فوت ہوئے؟ آپ کے ساتھ کتنے
لوگ بیمار ہوئے؟ آپ کے ساتھ کتنے لوگ زخمی ہوئے؟
آپ کے ساتھ کتنے لوگ حادثے کا شکار ہوئے؟ آپ کے
ساتھ کتنے لوگ بیمار ہوئے؟ آپ کے ساتھ کتنے لوگ
زخمی ہوئے؟ آپ کے ساتھ کتنے لوگ حادثے کا شکار ہوئے؟
آپ کے ساتھ کتنے لوگ بیمار ہوئے؟ آپ کے ساتھ کتنے
لوگ

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"remove the foreign gods from among yourselves, and make your heart firm to God, who can save you from your enemies' hand by His power. Turn to Him so that He will turn to you. Seek him and you will find Him.[1071] Call to Him, and He will answer you.[1072] He is always[1073] near to those who call Him.[1074] He opens His door to those who seek Him. Return to Him with all your heart, and believe in Him with all your soul. If you truly and really seek His salvation, give proof of your repentance by worship of the cross, which is the flag of salvation for all those who believe in Him. Christ will secretly reign over you at first as God, and, then, I will also publicly reign over you as a man."

The soldiers willingly agreed to this. Most of them were Christians, and they had (previously) agreed to his paganism from fear of the commands of the Evil One. When Jovian saw their good will, he took that cross that went at the head of the army,[1075] raised it, and set it on a high place, so that the rest of the people could see it. There was a great dispute between the renowned people concerning why Julian, although a pagan and a non-believer, had not removed this symbol, a custom which the Christian emperors who had preceded him had established, [viz.] that a cross should precede the army. They considered that the tyrant wanted this, because the emperors before him overpowered and were victorious in their wars. If he had removed it, the blame would have remained with him, and there would have been an excuse for the soldiers to say: "Inasmuch as[1076] we were not given victory, (it was) because the sign of victory of our empire was removed." Perhaps for this reason the tyrant neglected to remove this symbol from the Roman camp. If there was a victory, he could attribute it to his paganism. If blame remained with him, he could attribute it to that symbol of victory in which there was salvation for all creatures. Learned people held this idea concerning this matter.

My brethren, one must marvel and be amazed at the faith and knowledge

1071. Cf. Jer 29:13.
1072. Cf. ib. 33:3.
1073. Lit. every hour.
1074. Cf. Ps 145:18.
1075. I.e. the *labarum* which preceded the army.
1076. Cf. جلـ *SL* 622, mng. 3.

وقعاده ۷ حجمت کم مزیدا مسلم ۷۲:۶{۲}حجم ۷ وقعاد
مزم کم ۷ حد کمیا مسمد ۷ کم وهنا. نمسلم هما ۷ حجما
معمحت. ۷ حجلت مکمهزا نمهما وقعاد. ۷ حجحتزاحجا
عد لم وم تمنعا. ۷ حجا مکمد, معمنه. ۷ حجا سعمهزه
ملم کم معما وحجه. تما حجزا مجنه مهجه. تما حمنزا 5
مزنعده مکمعمحت ۷ مد. ۷ حجعبا ملم کم مت وحجموه ۷ حجما
معمزاهت ۷ حجهحجهزا نمحمت وحم. مسمنعجا ۷ وقعاد حمنه
مت حجحموجزا وقعاد ۷ حجلما مکمنعجزا مکمه وحموه. مکمل کما
. مسلم وقعاد نمجمت جمعزما. مکمعت ۷ حجلت ملجمه
مکمه نا وقعاد: کم نهجا کم ۷ حجلت ملجمه مکمد قاد حمنوه 10
نمجا مکمل وم. نمجمت کم مکمحموتا مکمما وحمه وحجلمه. نمجملح
وحجلمه. نکنجزا مکمنعجزا مکمما کحمه. وحمه مکملهجه ۷ حمنت
وحجمه. نکنج ۷ حمنت کم هجمتحمه مکمه جمه. معمهجمتما وحمه
مکمحموزه مجتحمه ملجه. مکمه جمه مکمه لمحمزا وم مکمل کما
مکمعتجم حم مکمجت. مکمجزا مجنعا مکمهجه مکموتا. نکمجتا 15
هجمتما جم کم ملت. مکمه ملت مکمحنجه مکمه نمجت نمجه نمجه
. مکمه مکمجتما وقعاد مکل. مکمنعجه مکمه مکمه تلم جه
لمحه مکموتا. نمحمتحمزا مکملهجه مکملتما مکمه جمعزا مکمجه
مکمل مکمه نمجه. نکمجتحمت, مکمنه کم نمجمتحمه مکمحموتا
ملت. مکمجتا تا نمجمتمحمه مکما ملجزا ۷ وقعاد مکمحموتا 20
مکمل مکمه نمجه. نکمجتحمت, مکمنه کم نمجمتحمه مکمحموتا
مجمحم جمجت مکمحنجه مکمه ۷ نمجمتجزا مکمجتا مجمت تمعمجت
مکمحموزه مکمحنجه کم مکمه مکمجت ملجمه مکما. مکمنعجه مکمه
, مکمنه کم نمجمتحمه مکمه ۷ نمجمتجزا مکمجتا مجمت ۷ مکمه 25
مکمحنجه مکمه مکمت. مکمجتا مکمجت وم وقعاد نمجمت. نکمجتحمت
مکمه ملت مکمجتا مکمنعجه مکمه مکمجت تمعمجت. مکمجتحمت وقعاد
مجمجتحمه. نمجمتحمت وقعاد نمجمتحمه نمجمت کم وقعاد. مکمجتحمه

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of Jovian, the True One. He contrived by all means to capture for repentance the thousands and the myriads who were with him. According to the custom of the law and the practice to which the Romans held, they approached (him) to place the imperial crown (on his head). In order to show contempt for paganism in their sight, he did not accept it from their hands, saying: "Far be it from me, that the crown of the pagan who worshipped idols in it should be placed upon my head before it is placed on top of the cross. When Christ reigned over you on His cross, our holy crown was blessed and sanctified by Him. Therefore, I will also accept it in a proper and fitting manner from the blessed right hand, full of holiness, through which the Impure Ones were sanctified, and the sinners were exonerated. Therefore, approach and place the crown which is in your hands on top of the cross. Come, let us pray to Christ, by the worship of His cross, for the peace and existence of your empire."
The emperor's soldiers did as they were commanded. Jovian prostrated and bowed down to the cross, and all the troops bowed down with him. Jovian poured out his soul in prayer to God. He shed tears in his prayers, so that the ground was moistened by his tears. He shouted painfully and prayed to God for the peace of the churches, the salvation of their children, the victory of the Romans, and the existence of their empire. After he had been lying on his face for a long time and praying, he got up from the ground, spread out his arms to heaven, and called to God as a witness for him, saying: "You, Lord, God, Brave and Holy One, know what is in the hearts of all. You, be a witness today for Your servant, that he neither desired this authority, nor even this perishable empire, for I look forward to the imperishable feast day[1077] and await it. Lord, since such was the will before You, and Your Goodness has summoned me to be a leader and emperor for the Guilty Ones who sought refuge in Your cross and who look for Your redemption, please, mighty Lord, do not let this authority be damaging to my soul, injurious to my spirit, and guilty to me, but for the expiation of my soul,"

1077. Sy: ܥܝܕܐ *SL* 31..

ראש זה בית אדם שלך כי אתאוה לבוא. אגיעה אשתחוה
אדום ואל היכל קדשך ביראתך. נחני יהוה בצדקתך
למען שוררי הישר דרכך לפני. כי אין בפיהו נכונה
קרבם הוות קבר פתוח גרונם לשונם יחליקון. הטיבם
אלהים יפלו ממעצותיהם בריב פשעיהם הדיחמו כי
מרדו בך. וישמחו כל חוסי בך לעולם ירננו ותסך
עליהם ויעלזו בך אהבי שמך. כי אתה תברך צדיק
יהוה כצנה רצון תעטרנו. למנצח בנגינות על השמינית
מזמור לדוד יהוה אל באפך תוכיחני ואל בחמתך
תיסרני. חנני יהוה כי אמלל אני רפאני יהוה כי נבהלו
עצמותי. ונפשי נבהלה מאד ואתה יהוה עד מתי. שובה
יהוה חלצה נפשי הושיעני למען חסדך. כי אין במות
זכרך בשאול מי יודה לך. יגעתי באנחתי אשחה בכל
לילה מטתי במסי ארשי אמסה. עשתה מכעס עיני
עתקה בכל צוררי. סורו ממני כל פעלי און כי שמע
יהוה קול בכיי. שמע יהוה תחנתי יהוה תפלתי יקח.
יבשו ויבהלו מאד כל איבי ישבו יבשו רגע. יהוה
אלהי בך חסיתי הושיעני מכל רדפי והצילני. פן יטרף
כאריה נפשי פרק ואין מציל. יהוה אלהי אם עשיתי
זאת אם יש עול בכפי. אם גמלתי שלמי רע ואחלצה
צורר ריקם. ירדף אויב נפשי וישג וירמס לארץ חיי
וכבודי לעפר ישכן סלה. קומה יהוה באפך הנשא
בעברות צוררי והעירה אלי משפט צויתה. ועדת
לאמים תסובבך ועליה למרום שובה. יהוה ידין עמים
שפטני יהוה כצדקי וכתומי עלי. יגמר נא רע רשעים
ותכונן צדיק בוחן לבות וכליות אלהים צדיק. מגני
על אלהים מושיע ישרי לב. אלהים שופט צדיק ואל
זעם בכל יום. אם לא ישוב חרבו יהלט קשתו דרך
ויכוננה. ולו הכין כלי מות חציו לדלקים יפעל. הנה
יחבל און והרה עמל וילד שקר. בור כרה ויחפרהו
ויפל בשחת יפעל. ישב עמלו בראשו ועל קדקדו חמסו
ירד. אודה יהוה כצדקו ואזמרה שם יהוה עליון.

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"the forgiveness of my spirit, my self-confidence, the repose of Your Divinity, the reconciliation of Your people, the peace of Your churches, the return of their children, the existence of Your belief, and for the victory and redemption of the Idolatrous Ones who turned away from their idolatry and took refuge in You. As for me, the sinner and guilty one, Your Divinity called me to the imperial crown while I was unworthy. In Your grace, grant me to be worthy of receiving this crown from Your right hand which is full of holiness, so that I will have pride in You in all of the kingdoms of the world."

When Jovian had finished the words of his prayer, he prostrated himself, bowed down to all of his troops, and crossed himself with the sign of the cross on his chest and forehead. With the ardor of his faith, he approached and lowered his head before the cross. The imperial crown was lowered and set on his head without a human hand touching it. All were amazed and astounded by this great astounding act that took place. They shouted, saying: "From now on, Christ is the king over us in heaven, and Jovian is the king over us on earth." Fear and trembling of Jovian fell upon all of his troops. They truly knew that the Lord was with him.

On that day, Friday, the 27th of the month of Ḥaziran, of the year 674, of the Seleucid era,[1078] Jovian, the son of Varronianus,[1079] reigned over the Romans in the country of the Persians, in Beth Armāyē, on the Tigris River, which is on the north side of Ctesiphon.

At the time that he reigned, Jovian was zealous for God. He commanded to bring before him the seven sinful priests who had traveled to the land of the Persians with Julian, and the seven golden idols to which the madman often bowed and offered sacrifices. Jovian, the Christian emperor was still standing in the very place that he had begun to reign, with the cross placed on his right. They brought those priests and their idolatrous images to him. Jovian looked at them angrily and was incensed with them. He said to them: "You, oh, Guilty Ones, tell me, what is this"

1078. I.e. June 27, 363.

1079. Sy: ܒܪܘܢܝܢܘܣ.

ہو، مگر نہ کہیں اور رہنا تو نہ آنا، میرا تمہارا
کوئی تعلق، کوئی رشتہ ہو، کوئی نام دے لو
مگر کسی کے ہونے کا احساس ہی کافی ہوتا ہے
اور میں تمہارے لیے کافی ہوں۔ میں جانتی ہوں
تمہارے لیے کوئی معنی نہیں رکھتا۔ میں جانتی
ہوں، تم مجھ سے کچھ نہیں چاہتے۔ میں بھی
تم سے کچھ نہیں چاہتی۔ میں بھی تم سے کچھ
نہیں چاہتی، صرف یہ کہ تم مجھے اپنی زندگی
میں رہنے دو۔ میں تمہارے لیے کچھ نہیں
کروں گی، صرف تمہارے ساتھ رہوں گی۔ میں
تمہارے ساتھ رہوں گی، تمہارے ساتھ جیوں گی
اور تمہارے ساتھ مروں گی۔ میں تمہارے لیے
کچھ نہیں کروں گی، صرف تمہارے ساتھ رہوں
گی۔ میں تمہارے ساتھ جیوں گی اور تمہارے
ساتھ مروں گی۔ میں تمہارے لیے کچھ نہیں
کروں گی، صرف تمہارے ساتھ رہوں گی۔ میں
تمہارے ساتھ جیوں گی اور تمہارے ساتھ مروں
گی۔ میں تمہارے لیے کچھ نہیں کروں گی،
صرف تمہارے ساتھ رہوں گی۔ میں تمہارے
ساتھ جیوں گی اور تمہارے ساتھ مروں گی۔

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"madness that you hold? Even now that your idolatrous time is finished, you have not repudiated your eagerness, and you have sought refuge in divinity. Wasn't the time of Julian enough for you, but also in ours? Know then that you shall surely die. It is your responsibility.[1080] You called destruction upon yourselves." He commanded that the priests should be cast into the Tigris.

When those priests saw that he quickly imposed the command upon them, they approached and took refuge in the cross which was set up on the right side of the emperor. They seized it, and their hands grasped it firmly, saying: "Cross of Christ, save us! Save us, for there was salvation for the whole world in You. Oh, Christ, we, also, who have sought refuge in Your cross, grant (us) forgiveness for our guilt, and we will not be beyond Your salvation."

The emperor's soldiers wanted to throw [rocks] at those priests in order to remove them from the cross, but the emperor's order held them back. Jovian said: "In my administration I will not institute this evil law to remove a man from the refuge of the cross, even if the one who has taken refuge in it is guilty of death." Jovian said to those priests: "You, priests, who lack Christian belief, tell me with what words you have sought refuge today in the cross. A few days ago you spoke blasphemous words against that (one of) worshipped name who was crucified upon it."

Those priests said to him: "My lord, the emperor, we supplicate from Your Mercifulness: Is our sin perhaps greater than that of the Jews, His crucifiers? As their writings show, your God asked for forgiveness [for them] on the cross. He forgave the crucifiers in the world now, but even they do not acknowledge Him, and no one calls them to account. As for us, who have decided to acknowledge Him with our entire soul, [He] rejected our repentance and did not accept us."

Jovian said to them: "If your repentance had been true and sincere, there would have been hope [?] for you. But it is evident"

1080. Lit. your blood is on your head.

ر[ادا] تلعبا رهم ركاهبا ؛ذخا ردسبا ربم ركاهبم
ركاهبح ابهو ؛حكاهبا كب حا ؛ركاربعم ؛ذخاهبحكا
هم ركم [?ءاسلح] هبلعبا ببحا ؛حا بعهب ركا .ربهو[سلاح]
؛حكاهبا ؛ركاهبح ابحبا بحبحا ؛ركا[بر] حابح
5 ؛حسلح بعهو ؛حكاهبعبا ربتبح ؛كاهبم ؛كاهبا ؛حكا[اح]
حسابا ماب حا [?حلم] ما ربتبح ؛ناها[بغ] ابحبا
.ابحبا كب [?ربهباحا] ؛هعكم ؛حاب ..... ربتبهح [?] ؛حسلح
؛حسابتبر ؛ركهبعبح ,ببحبتبر .ابحبا ببحبا كب ربهم ؛حبحبا
ربهباح ربهم ابحا ؛ح>ببهباح .ربسبحبا ببهبا ؛ح>ببهباح ماباحبر ببح
10 هبا .ابحبا كب ابهبح ابهبا ربسبحبا بسم هبح .ابحبا ابحبا
ببهم حب ي .ابها[باحا] ربتبم ربهبا ربهبا ؛ابهبتسبا ربحبحبح
؛حبا ربتبحبح لحب [ربهباح] ؛حباباب .ابحبا ,ببهبا ماب
.ابحبا ببابحبح ؛حبا ؛ابهبح .ابحبا ي كب ؛حبا ؛حبا[باباب]
,ابهباباحبح ربتبر ؛ابهبم ؛بر ربتبا .ابهبحبا باحبا ربهبا ؛ابهبم
15 ؛هبح .ابحبا ي ابهبح ابهبح هبح هبح ربتبباب .ابحبباباب ربتبا ابهبحبا
ماب ؛حبا ربهبا باحبح .ابهبح حبتبم ببح باهبحبحبا ؛ابهبا ربهبا
ماباحبح ربتبحبح ؛ابهبح ؛بر ؛بر باباحبح .ابهبا ربتبحبح ابهبحبا
ربتبهبا ابهبح ؛ابهبح ؛بر ربتبا ؛ابهبح ؛بر ربتبا ؛ابهبح ؛بر ربتبا
20 ابهبح ربتبح ابهبا .ابهبا ربتبحبح بر باحبح .ابهبا ؛حبا[بابا]
ربتبهبا ابهبح ؛ابهبح ؛بر ربتبا ؛ابهبح ؛بر ربتبا ؛ابهبح ؛بر ربتبا
ربتبهبا ابهبح ؛ابهبح ؛بر ربتبا ؛ابهبح ؛بر ربتبا ؛ابهبح ؛بر ربتبا
ربتبهبا ابهبح ؛ابهبح ؛بر ربتبا ؛ابهبح ؛بر ربتبا ؛ابهبح ؛بر ربتبا
25 ؛ابهبح [ربهبا] ابهبح .بح ربتبا[ا] بر بحبهبح ؛هبا بعبا [ابحا]
بهبا ربهبحبهبا بابا .ابهبحبا ؛ابهبا بح .ل[?] ابحبح ابها
ح ابهبح ربتبح بر[ا]ح?ربح? ربتبح ربهبا بهبا ؛ابهباحبح ربتبحبا

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"to those who know, that your repentance is not from belief, but from fear of death."
Those apostates said to him: "Far be it from us to lie from now on in our repentance, or to be alien from today to the worship of the cross. We have seen the sign of mercy, which perhaps you have not seen, and it has caused us to marvel in it."
Since the righteous emperor wanted their repentance more than their destruction, he rebuked them, saying: "What have you ever done that is worthy of pardon [for which] you hoped in vain for pardon? Or, how can one confirm your words that you saw compassion in the cross, for you are enemies by means of your idolatry?
Those priests said: "Whence is it, when such an amazing miracle that was done to us was seen? We were awakened when the flaming fire descended, and we were not singed. If Christ had desired our destruction, we would have already been lost from [the breath] of the blazing of the cross in which we sought refuge."
Jovian was amazed at their words and doubted their repentance. The merciful God, who always wants the repentance of sinners [....] opened the eyes of the Christian emperor. He saw the fiery and burning cross, like a fiery torch [...] hands of the priests [...] singed. When Jovian saw that their repentance had proven their sincerity, compassion rose in him, and he considered saving their lives. He began to speak to his troops: "What should we do to these Guilty Ones, since they have sanctuary and have sought refuge in the cross?"
When those troops saw that his speech was filled with mercy, and he wanted to spare their lives, they supported the emperor's wish, shouting and saying: "Pardon is fitting on your joyous day. Mercy is magnificent for you on the day of the beginning of your reign. Grant life to those guilty of death, comfort to the broken-hearted, joy and happiness to the downspirited, and mercy and pardon to the sinners. No one should die on the day that you were crowned"

ملاء لحاجاتها ,ما ماهاتهم كم ولا. ماقيلا ما[ام ل]
ماعم كم لا هيا ملام ماجهت [ما] فيهاء ماهاه هلوا كم
.ماجل ي هاذهلا ماجوا ماجوهوا كم ماوما وام ي هاجاهت [د]ما[ما]
لحاجا ,ه ي هاماهاوه هت لا. هاسهاء ماهيا جيء ماهاء
ماوم ماي لاهم: ماوما ما ماجلم. هاسهاء ما جما 5
لاوما ماوم لاجم. ي اوسيامجاما كم حلم لاوماجاهت
ي هجاهيوا كم لاجل جيعم ماجماجلا ماجوا لما ماجوا. جهاء جد
لاجلهم جيا جاء ماجاهء وام. ماجاء لاهاجعم ماجماجلا.....ا
لاهاهء. [ما]ججلاجت ماوما ي هاهاوم ماجل كي ماجيا..هاجوا
جيء ماجاهء ي اوه ماجهاه هاجهء. لاجماجلهم ماهاجججاهت 10
جاء كي ماوم هاجوا ماهاجتهم ماهاجعاهم هاسهاء [,]هجاهء [?] هاجء
ماه ماها[?]ما ماجوا ماهاجملا?ه ما[?]اوم جاجء ماوما هاجلهاهء
[?]لهم جا جما جاجلاجء ماسهجء ماج ي هلاوه جاء جاسهاء
لهجاج هاء ماجا ما[جل] جا ماهاجاجوا [?]ماهوم] جاء. ماهجء ?لا
لا ماوم لاهاهجاه ي اوسلجء لا هاسجاوه جا ماوم ايوها ... 15
ماليا ماهاجاهت جاهلا ماج جا ماجاسجء جا ماسلاء ي اوساجاجاهم
ماجاسجء ماجلاوا ,ماجاجء ماهلا ماه...ماوا ماها[?]ايا[ما ماوا[ما]
ماجوا ماوماجاجل هاء جاسلاهجاه هلوا جد وام ماجل كي ,ماا[ما]
..... [?] لاوم [ماجا]جاجا لاجتاهاء.... .... [?]ماوم .. ....
ي اوساجاجاهم هجاجاه هاجهوا هاسجاجاه ماوا جاجا. لاجاهاجه 20
ايجاوا لهجاه ي اوله ماجيا ي اجاهاجاه. ماهاجاجاجء ماج هاجوا
جاهجلا ماوا. ماجاجت ماسهاا جاجلا لا هاله لها كي. ماساجاجاا
ماجيا ماه جد: ماساجاا جا لاجم. ماجل كي جاهجء هاجاه
.ماجلاوا ماجج كي ماوله جاجم. ماجء ي لاوله ماجيا. ماهلاه ماجلا
ماجاجاهء هاا ماجء. هاجاجوا ماجاجج. ماجاجاه ها جاوم لاجاه 25
ماجا هاا. هاجاجلاجا ماجاهء ماجاجج. ماجاجاجاجء هاا ماجاجاه
هجاجا ما جاوله هاجاجوا. ماجا,ايجاها ماجاجاه. هاجاجء جاجاجا
ماج هاا اهاجاجا ماجاجج. ماجاجاجاا ماجاجاهء ماجيا. ماجاا

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"with the imperial crown, but joy should reign over all, and all should praise your mercy."
Jovian said to those priests: "Because I am doing the will of my troops, and, furthermore, (since) you have sought refuge in the cross, I have granted you your lives today, viz. if you remain in your repentance. [However], if you return to your idolatry, know that you will surely die." Those priests said to him: "Far be it from us, that we will return to our idolatry and deny the God of the Christians, for He, alone, has granted us lifeblood"!
Jovian said to them: "If, you have believed surely and truly, fulfill it by means of the idols." He gave them axes and said to them: "Approach and break your idolatrous images." The priests took the axes, and they broke their idolatrous images with their (own) hands. Jovian melted down those idols and commanded to give them for the expenses of the churches which had been pulled down during the persecution of Julian, the Wicked One. He commanded that the priests should be placed in monasteries, that they should be initiated in the belief of the righteous ones, and that they should then be baptized.[1081]
Jovian gave gifts to his troops, bolstered and encouraged them, and said to them: "Be strong and do not fear! Christ will not forsake you[1082] so that you will be overpowered. From now on, He is concerned with you. He will secretly fight in your stead, and He will openly bring about your salvation through me. If Shabur will want to make peace and friendship with us, we will deal with him gently and humbly. If he will still remain in his tyrannical idea, do not despair or lose courage. I have hope in the God of the Christians in whom you have sought refuge. Lest travail or grief overcome you in any form,[1083] (even) if his army is greater than ours by 300,000 (men), victory be ours, and he will have destruction. Not one strand of hair will fall from the head of any one of you in the land of the Persians."
His speech comforted and soothed the soldiers.

1081. Lit. come to baptism.
1082. Cf. √2# ءخـر af. *SL* 1483, mng. 2b.
1083. Lit. in one of forms.

ناحد لحد مرهنم ملحهل ملم. هنحنا مل غنم مرهنلحنا مكم ها
مرتحنا وهسحنه وهنا غنم. لحد جم مرهنسغنم ملهغنه
هنرغنه حنهنه :هنلتسا مكنه ح ندحنا لحم. ملهم
دنه. مكنه وحنتم وحنا هنذا. مكنل حي وهنحنا هنذ
وحنهنحنلم مه مم نحنهم وحنهنحنهت هت مم مه
ملهم مرتحنه سل مغنم نهنحنهم هنحنذ ندم. وحنهنهم
دنهنا. مكنلهتحنا مسلمت غنحنه نهنحنلم مرحنهنا لم هنه
.وهسحنه وهنا غنم ... وهتحنذ مكنذ لم مغنا جنهه نهسه
وحنتمم <جنهنا ملحه. وهنحنهم مرغنحنه مرهنحنهت مم
وغنه حنحنغه وهنا غنمنه مكم تم وهنا حهسه نحنتحنهحت
نهنهنه. مكم تم مرتحنه نحنهنه. وحنهنحنلم مكنل تي
هنحنذ نهنه مرتحنه وهنا. مكنه هنسلنذ سنحنذت
غنهنهنذ: مرغنتذ مرحنتي وهنه ملهنذ نهنه. ملهم مكنل تي
نحنتنا مرهنحنهسحت نهنه وغنحم غنه. مرغنتذ. وحنهنهنه
وهنا نغنم مرتحنه وهنا. مكنه هنسلنذ سنحنذت
مرحنتحنه مرهنسنت. مرهنحنهنه مكنه جنه نحنذا غنحنه مم تي
غنم مم. هنمكنلم مكنغنه ,نتمت وحنا نحنه. هنمكنهت
وحنحنلهم ننحنه مرهنه. مكنه جم وحنلنه سل لمغم غنم مل
نه تمكنهنا مرنهم مكنسنت وحنه مكنغنه غنم مم نهنسنا
وحنهنلم مغنم وهنا غنمنه نهنه تحنلم مكنغنه
مكنه ملهنهنم نهنا غنمنه نهنه تحنلم وحنحنلم مكنغنه
.مرهنلتسا مرحنهنت هنسنحنه تنمنه. مرنحنا وهنمنا نهنمنه
نحنتنا مرهنحنهسحت نهنه وغنحم غنه. مرغنتذ. وحنهنهنه
وغنحنهنا مرغنتذ مرغنتذ وهنه مكنلنه نغنه. ملهم مكنل تي
غنهنهنذ: مرغنتذ مرغنتذ وهنه مكنلنه نغنه. ملهم مكنل تي
وغنه حنحنغه وهنا غنمنه مكم تم وهنا حهسه نحنتحنهحت
نهنهنه. مكم تم مرتحنه نحنهنه. وحنهنحنلم مكنل تي
وحنتمم <جنهنا ملحه. وهنحنهم مرغنحنه مرهنحنهت مم
.وهسحنه وهنا غنم ... وهتحنذ مكنذ لم مغنا جنهه نهسه
دنهنا. مكنلهتحنا مسلمت غنحنه نهنحنلم مرحنهنا لم هنه
:ملهم مرتحنه سل مغنم نهنحنهم هنحنذ ندم. وحنهنهم
وحنهنحنلم مغنم وهنا غنمنه مكم تم وهنا حهسه نحنتحنهحت
دنه. مكنه وحنتم وحنا هنذا. مكنل حي وهنحنا هنذ
هنرغنه حنهنه :هنلتسا مكنه ح ندحنا لحم. ملهم
مرتحنا وهسحنه وهنا غنم. لحد جم مرهنسغنم ملهغنه
ناحد لحد مرهنم ملحهل ملم. هنحنا مل غنم مرهنلحنا مكم ها

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The load of their suffering was lightened from their mind. They were very happy and rejoiced that a good medicine had been placed on their wound.
When Shabur learned that Jovian had become emperor in place of Julian, he wanted to catch him by written messages in which he would test him and learn what he was thinking.[1084] He considered writing to him in strong and terrifying words in order to inflame the Righteous One's mind with zeal to reveal and to inform him what he was thinking. For this purpose a messenger was sent to him, carrying letters calling for killing and arousing war. When this clever man and knower of the necessities received the tyrant's letters, he placed them on his eyes, kissed and caressed them,[1085] and commanded the messenger

[One or more pages are missing from the manuscript]

"I in these. Heaven and earth are our witnesses, that if, by chance, war of your empire is put in motion against us, I have hope in the God whom I worship, in whose hands the wars and conflicts of the world are placed, that you will quickly sue our empire for peace, and it will not be given to you. [However, if] one side has not clashed with the other, there will be peace."
Gwdpr, the messenger, returned to Shabur carrying the letters of peace from the Roman emperor, and he related to his lord all the things that he had seen and heard in the Roman camp. He praised Jovian to him and lauded him before his lord. When Shabur read the letters that were sent to him, he admired Jovian's knowledge and praised him, for the words that he had sent to him were mixed and intermingled with soft and hard ones. Shabur sealed the letters which he brought to him and returned them to the messenger. He warned him, saying: "Let no one know (anything) concerning these matters, except that (the letter) was read before me." He instructed him[1086] what to say to the Persian noblemen

1084. Lit. mind.
1085. I.e. as a sign that he viewed Shabur as his superior [v. Nöldeke 1874a:279].
1086. Lit. placed the word in his mouth.

[One or more pages are missing here]

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and the chiefs (concerning) what had been read. The messenger departed from the emperor with bridles of silence imposed upon him. Shabur sent a message to summon the elders of his empire, the nobles, and the chiefs of Persia, and he said to them: "The messenger has returned from the Roman camp, and the letters of the new emperor whom the Romans have appointed over them were in his hand. We have thought[1087] that they should only be read in the presence of all of you." Shabur's statement was well accepted by the elders, the nobles, and the chiefs of his empire. They sent a message to call *Gwdpr*, the messenger, and said to him: "What did you see in the Roman camp? Disclose the truth and do not lie."

Gwdpr said: "King of Kings, I request from Your Majesty's elevated crown. How much of a disgrace would it be for your servant to dare to say a dishonest word before Your Powerful Divinity? My lord, I went to the Roman camp according to your command and was greatly astonished at how serene and calm they were. There was no fear or concern of our conflict in their heart. Rather, they were happy, jubilant, and very festive with their emperor. I presented Our Majesty's letters to the Roman Caesar, and he was delighted with them, as if with an expensive gift. He rose from his royal throne, received them in his purple garments, put them before his eyes, kissed and caressed them, received them adoringly, and gave us much honor. His chiefs also came to welcome us, and they spoke peaceful and conciliatory words with us, bearing within them goodness for Your Majesty, and always giving thanks to Your Mercy who was strong for them. I delved into their mind, examined their thoughts, and learned the truth, [viz.] that they have decided not to make war with us, even if, by chance, we fight with them. They have handed over their war to Hormizd, the god of heaven, and into the hands of Jovian, their emperor. As his chiefs have told me about him, he has found favor and mercy before the God of heaven. He has revealed (himself) to him many times in a dream at night, and they have assured him of victory in all his wars. I have seen and heard these things in the Roman camp, and I am not lying. Behold, Caesar's document is a witness to my words."

1087. See: √عمك pe., *SL* 1596, mng. 25a.

ܟܠ ܕܢ ܡܕܡ ܐܦܠ ܡܢ ... ܠܟܠ ܕܢ ܡܕܡ ܐܦܠ ܡܢ ... ܠܟܠ ܕܢ ܡܕܡ ܐܦܠ ܡܢ
ܟܬܒܐ ܕܡܫܝܚܐ ܒܪ ܐܠܗܐ ... ܡܫܝܚܐ ܕܐ ܐܝܬ ܒܗ ... ܡܫܝܚܐ ܕܐ ܐܝܬ ܒܗ
ܐ ܡܫܝܚܐ, ܣܘܪܝܝܐ, ܣܘܪܝܝܐ ܠ ܕܝܢ ܡܢ ܡܫܝܚܐ ܐ ܡܫܝܚܐ, ܣܘܪܝܝܐ, ܣܘܪܝܝܐ ܠ ܕܝܢ ܡܢ ܡܫܝܚܐ 25
ܒܪ ܡܫܝܚܐ ܐܝܬ ܒܗ ܟܠ ܡܕܡ ܐܦܠ ܡܢ ... ܡܫܝܚܐ ܐ ܡܫܝܚܐ ܒܪ ܡܫܝܚܐ ܐܝܬ ܒܗ ܟܠ ܡܕܡ ܐܦܠ ܡܢ ... ܡܫܝܚܐ ܐ
ܡܫܝܚܐ ܐ ܡܫܝܚܐ ܐ ... ܡܫܝܚܐ ܐ ܡܫܝܚܐ ܐ ... ܡܫܝܚܐ ܐ ܡܫܝܚܐ ܐ ... ܡܫܝܚܐ ܐ ܡܫܝܚܐ ܐ ... ܡܫܝܚܐ ܐ ܡܫܝܚܐ ܐ ...

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The messenger stretched out (his hand) and gave Jovian's letters to Shabur. He also got up from his royal seat and showed honor to Caesar's letters, standing upright[1088] until Jovian's letters were read. Then he sat down on his throne.

He said to his nobles and chiefs: "What can you see from these things that you have heard? Let us consider them."[1089] His chiefs said to him: "What thought should we consider concerning this? Once it was impossible[1090] (to deviate) from Hormizd, the god, that we should not have a war with them. His will was so before us. But, my lord, the emperor, not only this. After they have sent us these things, what should we do with men who, in the document, have taken upon themselves blame for what they have done to us, and have called themselves slaves of our empire? Even if we fight with them, destroy (them) or be destroyed, smite (them) or be smitten, we will not have [...] their liberty [...] we do not have from now on. But, let us supplicate them and request to give them a pardon. Let us do it for them because of Jovian, their emperor, who has called himself 'Your Majesty's son' by adoption, and he designated you in his letters 'his father'. Who can now dare to sow discord between a son and his father and still live[1091]? But, my lord, if Your Majesty commands, there will be peace from now on between the empires."

By his cunning, the cursed tyrant took care in the matter[1092] that the nobles and chiefs of his empire should not blame him later on. He began to say to them: "I thought about one thing, and you thought about another. I did not think that the war between the two empires would end in this way. I had decided to avenge the Romans, and to take revenge from them for the crimes that they committed in our land. Since your mercy has overflowed upon them, I, also, have agreed with your wish. Perhaps the gods have encouraged you so that we should not be struck

1088. See: ܩܝܡܐ *SL* 1434, mng. 1.b.1.

1089. Lit. let us take upon them thought.

1090. Cf. √ܥܒܕ pe. *SL* 1261, mng. 2.

1091. Lit. have life.

1092. See: ܥܒܝܕܬܐ *SL* 85, mng. 1c.

جاے تھوں اجتماع وصیتوں مطابق کہ مرد ہاں تمہیں آجاوے
اپنا مکاتبہ اجتماع مرنے تجہ۔ مکاتبہ کہاوے کہ وہ
وصیتوں مطابق کہ اپنا دے، مرد تھوں کہے آپ کہوں
کرے۔ معتاجائے، معاہدہ جانے۔ تمہارے کہ جاے تمہیں
کہ وہ اپنا کہ مرد ہاں تمہیں آجاوے۔ 5
مرد کہ تھوں مکاتبہ کرے، معتاجائے کہ مال جانے
کہتے ہوئے۔ تمہیں تمہارے کہ کہ تمہیں ہوں تھوں اجتماع کہ مرد
کہے، اپنا کہ جاے ہوئے، معتاجہ کرے کہ وہ کہتے کہوں۔ کہاوے
ہاں اپنا کہ کہتے کہ مرد تھوں ہوں کرے۔ مرد تھوں کرے
مکاتبہ مکاتبہ تمہارے معتاجہ کہاوے کہتے۔ کہ معتاجہ 10
ہاں مکاتبہ اجتماع مرنے کہتے معتاجہ کہ مرد
[؟]مکاتبہ۔ کہتے ہوں کرے تمہیں جاتے کہتے مکاتبہ
مرد.... ہ کہتے ..... جاے کہتے کہ مرد ہوں
کہتے جاتے ہاں۔ کہتے کہ کہتے کہ ہوں[؟]...کہ ہاں 15
مرنے اپنا کہ کرتے کہتے مرد کہتے۔ مکاتبہ کرے
ہوتے معتاجہ مرنے اپنے وصیتوں کہاں کہتے
دیتے۔ مکاتبہ جاتے ہاں، معتاجہ۔ اجتماع ہاں کرتے
ہوں کہتے کرے، معتاجہ مرے مرنے اجتماع کہتے کہ 20
ہوں کہتے <ہ> دیں کرے۔ اجتماع مرنے کہ، جاے ہاں۔ کرے ہوں
ہوں مرنے۔ تمہاتجہ کہتے کرتے دیں۔ مکاتبہ ہوتے
مکاتبہ کرجاتے مرنے ہیں اپنے ہاں۔ کرتے ہوتے
ہوتے لفظ کہتے ہوں جاتے مرے اپنے کہ اپنا ہوتے۔ کہتے جاتے 25
ہوتے ہوں کہتے مرے جاتے مرے۔ مکاتبہ ہوتے کرتے معتاجہ
مکاتبہ مرنے مرے جاتے کہتے۔ مکاتبہ ہوتے کرتے
ہوتے ہاں جاے۔ اجتماع وصیتوں تمہارے کرتے۔ کرتے ہوں
مرنے ہاں مرے مرنے۔ مکاتبہ مرنے اپنا اجتماع مرنے

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by the sins of the Romans. It is not right that we should attach this transgression to them until the present time, since they were subjugated and under command, and they did those things that they were commanded? We should, therefore, not look at what was in the hands of the tyrannical ruler, but we should look at what is today in the hands of the wise emperor, who has shown goodwill in his letters. It is not just from today that our empire possesses goodness (from him), but even before he became emperor, he imposed good retributions (?)[1093] on our land. You have, therefore, advised well and in a fitting manner. I have also agreed to your wish. If, therefore, you have asked me, with good and great desire, for peace between the empires, go now and give proof of your good will in writing by the pardoning of the sinners, as a remembrance of your mercy for the generations that will follow us."

The nobles and the chiefs of Persia departed from Shabur, not completely pleased with what they were commanded. They did not want peace with the Romans with all their soul. The slaughter[1094] that the Romans had done in the land of the Persians was not small. Were it not that the Persians were afraid because of what had happened to Julian - who because he opposed the speech of the Most High received a terrible judgment - the Persians would have imposed a slaughter on the Roman troops, worse than the killing that the Romans had done in their land. For that reason, the Persians gave up their demand, agreed to the emperor's will, made an agreement sealed with their signature,[1095] and gave it to Shabur.

When the tyrant received the document that they had prepared, he opened it toward the sky and signed it also with his signature. He raised his eyes toward the sky and said in a loud voice: "Sun, god of the east, in whose hands the kingdom of the Great Ones[1096] exists, be a witness for me regarding this document, that, of their own free will, the nobles and chiefs of my empire urged peace with the Romans, although I did not consider this positively. But, in order to save"

1093. Syr: ܫܠܚܬܐ; cf. *SL* 420, mng. 3.

1094. Lit. hunt.

1095. Sy: ܣܡܟ ܘܚܬܡ. See: ܚܬܡ *SL* 1474, mng. 3.

1096. Sy: ܪܒܪܒܐ See: Nöldeke 1874a:2791.

ښځه د مړي ورور ته ورځي. هغه ورته وايي: زه نه غواړم چې
ستا ورور ما ته واده وکړي. ځکه چې زه د هغه ورور ښځه
يم، نو که هغه ولاړ شي نو ما به د هغه ورور ښځه نه وي.
بيا ورته وايي: زه غواړم چې ستا ورور ما ته واده وکړي.
ځکه چې زه د هغه ورور ښځه يم. هغه ورته وايي: زه نه
غواړم چې ستا ورور ما ته واده وکړي. ځکه چې زه د هغه
ورور ښځه نه يم. هغه ورته وايي: زه غواړم چې ستا ورور
ما ته واده وکړي. ځکه چې زه د هغه ورور ښځه يم. هغه
ورته وايي: زه نه غواړم چې ستا ورور ما ته واده وکړي.
ځکه چې زه د هغه ورور ښځه نه يم. هغه ورته وايي: زه
غواړم چې ستا ورور ما ته واده وکړي. ځکه چې زه د هغه
ورور ښځه يم. هغه ورته وايي: زه نه غواړم چې ستا ورور
ما ته واده وکړي. ځکه چې زه د هغه ورور ښځه نه يم.
هغه

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"one life,[1097] I have acceded to their request, agreed to their wish, and signed their document. Sun, light of the world, I promise you with an oath, that from now on we will have nothing (to do) with the Romans but love and mercy. If, after this document, anyone dares to make a request of us [...] confusion and from [...] he [will be cut apart] limb by limb, and all his [possessions] will be given [to plunder]. We have once and for all made a proper peace between the empires."
When his chiefs heard his words, they threw themselves before him and entreated him, saying: "May the emperor live forever, and may your crown be set upon your head! We request from Your Mighty Power: Permit us first to put forward our request concerning the plunder of our land, and then you can make your decree for us. Your Divinity knows what a slaughter the Romans made in our realm. They despoiled our land and laid it bare from its produce. Even if they returned to us the plunder of our land, from the Euphrates to the Tigris, the (damage of the) plunder of the land would still exceed what they would give. From now on, my lord, the emperor, the Romans should receive mercy and favor in the sight of Your Compassion (only) if they would also return to us together with the spoils of our land the city of Nisibis and the areas east of it, according to the condition which Your Majesty has made. This city also belongs to us from previous times and was entirely snatched from our fathers in the time of the tyrannical kings who rose up in Beth Romāyē."
Shabur became angry at his chiefs' words, and he was indignant at them, saying: "You did not scorn me. I scorned myself in that I humbled myself[1098] to take advice from you. As emperor, I was empowered to everything by myself. But, oh, knowledgeable men, why are your hearts void of understanding? Do you not see that the emperor's word can never be dismissed? There is no punishment after pardoning. Their punishment can only be before there is a written document, signed with our signature with an oath, and is confirmed with an oath witnessed by the Sun, the god of the world. As"

1097. Lit. because of one soul whose life I want.
1098. See: √ܬܒܥ quadref. *SL* 1640.

ثلاثة أيام بلياليها ... حتى تحولت جثته إلى كتلة من الدود. فأمر
الملك بإحضار الأطباء والسحرة، فعجزوا عن علاجه. وأخيرًا
أحضروا له رجلًا عجوزًا يقال له دوبان، فنظر إلى الأمير
وقال: يا مولاي الملك، إن ابنك لم يمت، ولكن أصابه
سحر من بعض الحاسدين. فإن أردت شفاءه فعليك بالذهاب
إلى جزيرة الأبنوس، وإحضار الطائر الذي يسكن في
أعلى شجرة هناك، وإطعامه من لحمه، فإنه يشفيه.
فأمر الملك على الفور بتجهيز سفينة، وسافر إليها
بنفسه، وأحضر الطائر الذي قال عنه دوبان، وأطعمه
من لحمه، فشفي الأمير في الحال. فأمر الملك بقتل
الساحر الذي سحر ابنه، وأغدق على دوبان الأموال
والهدايا، وعاد إلى بلاده مع ابنه سالمًا معافى.

[ر?]كبوا السفينة وساروا في البحر أيامًا وليالي، حتى
وصلوا إلى جزيرة الأبنوس، فنزلوا إليها وساروا في
أرجائها إلى أن وصلوا إلى الشجرة التي يسكن الطائر
أعلاها، فصعد دوبان إليها وأخذ من لحمه وأطعمه
للأمير، فشفي في الحال. فأمر الملك بقتل الساحر
الذي سحر ابنه، وأغدق على دوبان الأموال والهدايا،
وعاد إلى بلاده مع ابنه سالمًا معافى.

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"knowledgeable men, and therefore as wise men, should you not have understood that after a condition that we had for peace with the Romans, the request that you made from me was iniquitous and unjust, and your request had no basis? How could I listen to what you requested from me? After your pardon document was announced before the Sun and before the astronomical sphere of the whole heaven, and my mercifulness was praised among the cohorts of the luminaries, you have now returned to make a request, which - if we would obey it - would execrate us among the upper cohorts. Therefore, remove from yourselves jealousy of those things which have happened until today, and act[1099] like merciful people for the peace and the pardon which you have made. I will request what you have asked of Caesar, and without pressure, so that by his free will and without force, he will fulfill your request [.....] by force or by compulsion or by authority. According to the agreement which was before the gods, we have no quarrel[1100] with the Romans."

Shabur's chiefs remained silent and did not dare to ask him concerning this matter. Shabur then prepared letters for Jovian and sent to him as follows:

"Due to the tyranny of the emperor who preceded you, the Roman army owes a great debt to the Persians, and the whole realm of your empire cannot repay the writ of your debt. The nobles and the chiefs of my empire thought that the great writ of your debt should be wiped out with your own blood. When I looked at the matter with my clear upright eye, I judged the truth and justified the propriety (of the matter), [viz.] it is unjust before the gods for us to impose an accounting on the subservient slaves for the debt of their deceased master. Rather, the one who has arisen as the heir to his realm and has inherited his crown and throne should repay the penalty of our land with his own blood, and (his) subservient slaves should receive a pardon. Therefore, if you have made up your mind, and you prefer it, you will grant life to your troops by your sacrificial blood. Come to me in your royal dress with a few people"

1099. Lit. place your hearts.

1100. Lit. nothing.

.ܐܒܗܬܟ ܥܠ ܡܕܡ ܡܢ: ܡܟܬܒ ܫܡܥ ܠܟ ܡܟܒ. ܡܟܒܪ
ܡ, ܡܗܠܠܟ. ܡܟܡܡܝ ܥܡܒܪ ܠܟ ܠ ܫܡܡ, ܡܢ ܐܒܗ
ܒܗܠܟܠ ܡܟܝ ܫ ܫܢܐ. ܐܟ ܥܐܒܗ ܡܗܠܟ ܡܟܝ ܡܢ
ܡܟܐ ܐܒܗܡ ܐܒ. ܐܟ ܥܐܒܗ ܡܗܡ ܟܡܥܒ ܡܟܡ
.ܡܟܒ ܫܐ ܡܗܠܟ ܒܥܡ. ܡܟܒ ܟܠ ܐܒܗ ܟܡܒܟ 5
ܥܐܒܗ ܡܟ ܫ ܫܡܒ ܠܡ ܡܟ. ܡܟܡ ܟܠ ܐܒܗ ܫܡܡ
ܡܟ ܡܟ ܫ ܟܡܥ ܠܡ ܡܗ. ܡܗܠܟ ܡܟܠ ܡܡ
ܡܟ ܐܒ

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"so that one emperor can repay the penalty to the other, and the troops of their two sides can depart from each other in peace. I swear by my royal crown, by all of the gods who are under heaven, and by the brave god who is above it, that when you appear before my royal visage, and when the anger and ire of Persia will be calmed, we will pardon the troops of your people, and they will return to their realm in peace. Not one strand of hair of the head of any of them will fall on the ground in the realm of our empire, even from those who are positioned to come with you. Your death will suffice to pay the penalty for all your troops, for your blood is more valuable in my royal eyes than the 400,000 soldiers who traveled with Julian to Persia. See, now, what answer you will reply on these matters which we have sent you."

The stratagem for peace with the Romans in the Persian camp was secretly revealed to Jovian, and his mind was very comforted. When this document was read in the hearing of the soldiers,[1101] they all raised their voice and cried, sprinkled earth on their heads, and shouted painfully to God, saying: "Oh, please, oh Good and Pleasant One, we have sinned and angered you with our sins in this time of need. Do not maintain for us the sins which we have sinned against You, but turn to our repentance, and look at our meekness. Our anguish is revealed only to You. The strong oppressor who envelops us is not hidden from Your sight. We have even eaten our animals and cattle out of hunger, but this was insufficient for our chastising. However, the winds and storms of Persia have also blown on the torch which Your Goodness lit for us to walk by its flame, so that our eyes have become bereft of the light of its flame. Lord of Times and Seasons, please do not let the torch of our troops be extinguished, so that the thick darkness of the night of Assyria will overpower us. May the name of our empire not be destroyed. May the obscure shadows of Persia not slant over us. Since we are not bold enough[1102] to request (this) of You, do (this) for the sake of our Christian emperor who fears You with all his heart. Give him mercy before the emperors of Persia, and arouse"

1101. Lit. people of the Romans.

1102. Cf. √صحب pe. *SL* 1018, mng. 2f.

وصيّاع حكّا مُحلّاتِه. مُحنِه خَوفُه حكّاه كه حكّاه
مُحلّا حكّا, هُحكّاه كُحّا هُحه. مُحنّا كه وُحصّا مُحصّا
.هُحه لحلّا مُحنّا مُحلّاكه: مُحصّا هُحمّا وصلّا مُحلّاكه
هُحّا وُا سُحمُحا حه; هُحكّاه هُحصّا كصّا هُحمُحكّاه مُحصّا
وُحصّا. هُحكّا مُحلّاتِه مُحصّحه كه وُحصّه: هُحه هُحمُحه 5
.وُحصّه سه مصّا كه مُحصّا مُحلّاه. وُحصّسوحُا حُحلّصا
حُحمّا كه حُحُحه وُهكّاه هُحكّاه هُحسّوحُا مُحنّه كه حُحّا حُا
وُحصّا كه مُحُحه وُحصّا هُحكّاه: مُحُحه هُحُحا وُحصّهُحكّاه
مُحُحه. هُحُحا هُحلّاه كه حُحّا وُحصّا. مُحُحه وُحصّا وُحصّهُحكّاه 10
.كه حُحّا سُحُحصّا حُحّا كه هُحه مُحصّا حُحكّا هُحه مُحّا,
مُحُحصّا. هُحُحصّه مُحّا هُحصّحه مُحّا كه مُحّا وُحصّا
مُحّا مُحصّا. مُحُحصّا مُحُحصّحه مُحّاصّا كه مُحّا مُحصّا
.مُحصّاصّا حُحه وُحّه حُحُحه, وُحُحه كه وُحصّا مُحّا كه
وُحصّصّا كه مُحّه وُحّه. مُحصّا وُحصّا وُحصّا مُحّه 15
حُحُحه هُحه مُحصّا وُحه. وُحُحه هُحُحا حُحُحه حُحُحه مُحّا
ا مُحصّا حُحّا. وُحُحُحه هُحّا وُحه حُحّا: مُحصّحصّا
كه وُحُحه حُحّا. حُحّا وُحصّا حُحّا وُحه هُحُحا حُحّا
وُحه وُحُحه حُحّا وُحه هُحّا. مُحصّحصّا وُحه وُحُحه هُحُحا 20
[مُحّاصّا. وُحّا هُحُحا مُحصّا حُحّا وُحصّا هُحصّا حُحّا مُحّا
وُحُحصّا مُحّا هُحصّا حُحّا. مُحصّا حُحّا وُحُحصّا وُحُحه
مُحصّا. هُحصّا حُحّا وُحُحصّا وُحّا هُحّا وُحُحصّا مُحّا وُحّا
وُحصّا مُحّا وُحُحصّا. هُحُحا هُحُحصّا هُحصّا وُحُحه حُحّا
وُحُحصّا مُحّا مُحّا حُحّا. مُحصّا وُحُحصّا مُحّا وُحُحصّا 25
هُحصّا حُحّا مُحّا. وُحُحّا هُحصّا مُحّا مُحّا مُحّا حُحّا هُحصّا
مُحّا وُحّا حُحّا: مُحّا هُحّا حُحّا, هُحّا مُحّا. وُحّا مُحّا
حُحّا حُحّا حُحّا: مُحّا هُحّا حُحّا, هُحّا مُحّا. وُحّا مُحّا
حُحّا وُحّا هُحّا مُحّا, هُحّا مُحّا. وُحّا مُحّا وُحّا مُحّا

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"the thought in their heart that they should seek the peace of our empire."
When Jovian saw that the troops were tormented with grief, he encouraged them and comforted them, saying: "Fainthearted ones, be courageous! Be courageous and do not be afraid! The hand of the Lord is not insignificant to save. He is able to do so now that you have despaired. Redemption will be manifest for you quickly. If it may truly be that Shabur chooses to have our conflict because of my own blood, it is because you are weak people and are unable to fight the Persian war."
His armies retracted from him in grief and in pain, and Jovian went on his way with the men with him.
When the lookout whom Shabur had assigned saw Caesar and the men with him from afar, he told Shabur that Caesar and a few exalted men - 30 men - were visible. The Persian king was astonished and surprised, and he said to his chiefs: "If Caesar is giving up his life now by being seized by the hands of the Persians, this is very strange in my sight. If he believed our letters, and entrusted his life to us, his will is great."
While they were wondering at this act, Caesar and the men with him appeared before the entire Persian camp. His face was smiling and his countenance was bright, as if his lips were dripping peace. When they saw him, astonishment descended upon all of the Persian troops. They were uncertain that Jovian had entrusted his life to them. Their zeal became weak, their anger was soothed, and they looked favorably[1103] at the renowned man. The Lord had given him mercy, and he found grace and mercy in their sight.
When Jovian saw the emperor of Persia and his troops, he alighted from his horse with the men with him, removed the crown from his head, prostrated himself opposite like an ordinary man, and with the humility of an astute man bowed down to Shapur and to all his troops. The Persians' anger subsided, their wrath waned, and their mind's zeal was removed. They made Shabur swear in Persian on his ancestors' bones, that he would have no thought at all of detaining

1103. Lit. with a good eye.

ماں بولی ... پھولوں جیسے لفظوں والی میٹھی پیاری
والی ماں۔ مٹھاس کے سمندر جیسا پیار لٹانے والی
ماں محبت ہے، ایک احساس ہے۔ جس نے دنیا دیکھی
نہیں، صرف ماں کی آنکھ سے دیکھی ہے۔ ماں کی گود
جیسی جنت کہیں نہیں۔ ماں کی دعا سے بڑی دولت
کوئی نہیں۔ ماں کی ممتا کا کوئی مول نہیں۔ ماں
ہے تو سب کچھ ہے، ماں نہیں تو کچھ بھی نہیں۔
ماں کی محبت کا کوئی نعم البدل نہیں۔ ماں کی
محبت کا کوئی مول نہیں۔ ماں کی محبت کا کوئی
ماپ نہیں۔ ماں کی محبت کا کوئی حساب نہیں۔
ماں کی محبت بے لوث ہوتی ہے۔ ماں کی محبت
لامحدود ہے، ماں کی محبت بے غرض ہوتی ہے۔
ماں کی محبت بے پایاں ہوتی ہے۔ ماں کی محبت
ہمیشہ ہوتی ہے، ماں کی محبت کبھی ختم نہیں
ہوتی۔ ماں کی محبت کبھی کم نہیں ہوتی۔ ماں
کی محبت کبھی بدلتی نہیں۔ ماں کی محبت ہمیشہ
ایک جیسی رہتی ہے۔ ماں کی محبت کا کوئی
نعم البدل نہیں۔ ماں کی محبت کا کوئی مول
نہیں۔ ماں کی محبت کا کوئی حساب نہیں۔ ماں
کی محبت بے لوث ہوتی ہے۔ ماں کی محبت
لامحدود ہے، ماں کی محبت بے غرض ہوتی ہے۔
ماں کی محبت بے پایاں ہوتی ہے۔ ماں کی محبت
ہمیشہ ہوتی ہے، ماں کی محبت کبھی ختم نہیں
ہوتی۔ ماں کی محبت کبھی کم نہیں ہوتی۔ ماں
کی محبت کبھی بدلتی نہیں۔ ماں کی محبت
ہمیشہ ایک جیسی رہتی ہے۔ ماں کی محبت کا
کوئی نعم البدل نہیں۔ ماں کی محبت کا کوئی
مول نہیں۔ ماں کی محبت کا کوئی حساب نہیں۔
ماں

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Caesar, and he would not entertain a thought of killing him. Shabur was very happy at their request (since) he had not originally informed them of his intention. Shabur arose from his dais and pleasantly came towards him on foot, until the two emperors approached each other. They fell upon each other's neck, cried, embraced, kissed each other, were happy and rejoiced, while the Persian armies surrounded the two emperors. The nobles and chiefs of Ashur were happy and rejoiced with them. They were very amazed at the new uncustomary act that took place between the strong Roman and Persian emperors. They said to one another: In all the days of our ancestors, this has never taken place."

Shabur said to Jovian: "Place, now, your crown on your head. Your humility today has annulled the writ which your empire owed us, which only your life blood could have repaid. By the wisdom of your knowledge, our sword, which was sharpened to kill them, has been removed from the Romans. Behold, by your own obeisance, our sword was restored to its sheath, and it will not have to be unsheathed again in our times against the members of your nation. The goodness which you have to me and towards our nobles and chiefs of my empire will be known. I was forced to bring to light[1104] what was secretly done a short while ago, so that it should be revealed to everyone. I did not love you in vain and for no reason. I give thanks publicly and without shame for your goodness. If you had desired my soul's blood and the destruction of my being, I would perhaps have been stripped today of bones, and my bones would have been scattered among the bones of my ancestors. Or if you had wanted the sorrow and derision of my old age, I would have been imprisoned with the captives in your camp, and the kingdom of the brave ones would have experienced derision on account of me. When I disguised myself to spy out your camp with a few men in the city of Beth *Nṣbt*, my life was placed in your hands. My life was precious in your eyes, and you granted me my life from the beginning. Not only does Our Majesty retain this goodness for you, but also now"

1104. Cf. ܠܝܚܢܗ *SL* 236, mng. b.

مرد می ایده. مالها مرهمیت ,مولد تعبد مله. ایمه له
.مرایه که مسد ی عاید عاده مله. ؛مصاهدت تلا مؤم
مخیامل مرم مؤید له ی حمه. مُلد عمد که ایده عمه
ملعه ؛مسیاً مکلم مرتبت مخیدا مکید. ؛مهکمیه
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"the goodness of the inhabitants of our land. Our outlying land was settled through Your Mercy's administration, through your good knowledgeable counsels, its killing ceased from it, and it did not become uninhabited.[1105] Now, kings and chiefs of Persia, what beneficence is there to repay this man for his beneficence, apart from what took place today?"
When the Persians heard these things, they were very confused and stupefied within themselves concerning those things that had taken place to Shabur in the city of Beth *Nṣbt*. They said one to another: "The Roman emperor is more just than our emperor, and the beneficence which he did for him is great. Who will remove the object of derision from our empire? If Shabur had been seized by the hand of the Romans, they would have made him an object of in their land and would have made him a spectacle in all the cities of their realm. Not only that, but something else even more than this. The contempt Romans would have gathered together against our land, would have destroyed our land, and Persia would not have been settled again in our times. But his action not having been revealed to us, the beneficence of this man would have been denied to us until today."
When Shabur saw that they were inquiring of one another, he asked them what their problem was and the reason for their confusion. They said to him: "My lord, the emperor, our confusion is about what happened to you in the city of Beth *Nṣbt*, and similarly, for us, the question concerning the beneficence that this man did for us and for which he has not yet been repaid, according to the value of his actions. It is not fitting for us to consider it a beneficence for him that he appeared today in our camp, and we did not strike him. Even if it were the case that our empire did not owe him a beneficence, it would not have been proper to harm him. Would we have struck a man who has come of his own free will for Your Majesty's peace and obeisance? All the more so, today, when he has removed contempt from our empire, and he has aided us in our victory, how much more so is it fitting for us to take upon ourselves the weight of his beneficence. All of our empire's treasures"

1105. Lit. devoid of its inhabitants.

ﻣﺤﺎﻛﻤﺔ ﺑﺘﺎﺭﻳﺦ ١٥ ﻣﺎﻳﻮ ﺳﻨﺔ ١٩٣٧ ﻗﻀﺖ ﺑﺄﻥ ﺍﻟﻤﺪﻋﻲ ﻋﻠﻴﻪ ﻳﺪﻓﻊ ﻟﻠﻤﺪﻋﻲ ﻣﺒﻠﻎ ٢٥٠ ﺟﻨﻴﻬﺎً ﻣﺼﺮﻳﺎً ﻭﻣﺎﺋﺔ ﻭﺧﻤﺴﻴﻦ ﻣﻠﻴﻤﺎً ﻛﺘﻌﻮﻳﺾ ﻋﻦ ﺍﻟﻀﺮﺭ ﺍﻟﺬﻱ ﺃﺻﺎﺑﻪ ﻣﻦ ﺟﺮﺍﺀ ﺍﻟﺘﻌﺪﻱ ﻋﻠﻰ ﺣﻘﻮﻗﻪ ﺍﻟﺘﺠﺎﺭﻳﺔ ﻭﺍﻟﻤﺼﺮﻓﻴﺔ ﻭﺍﻟﺼﻨﺎﻋﻴﺔ ﻭﺍﻟﻔﻨﻴﺔ ﻭﺍﻷﺩﺑﻴﺔ ﻭﺍﻟﺴﻴﻨﻤﺎﺋﻴﺔ ﻭﺍﻟﻤﻮﺳﻴﻘﻴﺔ ﻭﺍﻟﻤﻄﺒﻮﻋﺔ ﻭﺍﻟﻤﻨﺸﻮﺭﺓ ﻭﺍﻟﻤﺬﻛﻮﺭﺓ ﻓﻲ ﺍﻟﻤﺎﺩﺓ ٢٣ ﻣﻦ ﺍﻟﻘﺎﻧﻮﻥ ﺍﻟﻤﺼﺮﻱ ﺭﻗﻢ ٣٥٤ ﻟﺴﻨﺔ ١٩٥٤ ﻭﺍﻟﻤﻌﺪﻝ ﺑﺎﻟﻘﺎﻧﻮﻥ ﺭﻗﻢ ٣٨ ﻟﺴﻨﺔ ١٩٩٢ ﻭﺍﻟﻤﺎﺩﺓ ١٨ ﻣﻦ ﺍﺗﻔﺎﻗﻴﺔ ﺑﺮﻥ ﻟﺤﻤﺎﻳﺔ ﺍﻟﻤﺼﻨﻔﺎﺕ ﺍﻷﺩﺑﻴﺔ ﻭﺍﻟﻔﻨﻴﺔ ﻭﺍﻟﻤﻌﺪﻟﺔ ﺑﺒﺎﺭﻳﺲ ﻓﻲ ٢٤ ﻳﻮﻟﻴﻮ ١٩٧١ ﻭﺍﻟﻤﺎﺩﺓ ٥ ﻣﻦ ﻣﻌﺎﻫﺪﺓ ﺍﻟﻮﻳﺒﻮ ﺍﻟﺼﺎﺩﺭﺓ ﻓﻲ ٢٠ ﺩﻳﺴﻤﺒﺮ ١٩٩٦ ﻭﺍﻟﻤﻮﻗﻌﺔ ﻓﻲ ٢٠ ﻣﺎﻳﻮ ١٩٩٨ ﻭﺍﻟﻤﺎﺩﺓ ١٢ ﻣﻦ ﺍﻟﻘﺎﻧﻮﻥ ﺍﻟﻤﺼﺮﻱ ﺭﻗﻢ ٨٢ ﻟﺴﻨﺔ ٢٠٠٢ ﻭﺍﻟﻤﺎﺩﺓ ٤ ﻣﻦ ﺍﻟﻘﺎﻧﻮﻥ ﺍﻟﻤﺼﺮﻱ ﺭﻗﻢ ٨٠ ﻟﺴﻨﺔ ٢٠٠٢ ﻭﺍﻟﻤﺎﺩﺓ ٣٤ ﻣﻦ ﺍﻟﻘﺎﻧﻮﻥ ﺍﻟﻤﺼﺮﻱ ﺭﻗﻢ ٨٢

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"cannot repay the good debts which he has placed upon our land".
Shabur said to them: "Since this is your wish, look at the matter honestly from now on. Put aside for the man what is due to him, and I will gladly grant him what is honestly appropriate."
His chiefs said to him: "My lord, the emperor, this is, therefore, justice. The man who granted you your life and aided Your Majesty's victory should be Your Majesty's second in rank, a partner in your throne, and Your Majesty's son-in-law. A commemoration of his beneficence should be inscribed for following generations in Your Majesty's Book of Remembrances. Additionally, it is called a fitting thing for him that he was crowned with a crown in the realm of our empire."
Shabur said to them: "What should we do with the Romans who made him emperor over them?" The nobles and chiefs of Persia said to Shabur: "If you do not have a strong desire in your heart for what we have said, it will suffice for the Romans, that the crimes that they committed in our land will be forgiven them by the pledge which our empire will receive from them. They will depart from our land to their land peacefully and without harm, and they will appoint an emperor for themselves in the realm of their empire."
Shabur said: "You have dealt well with the matter. But, if you are in agreement, let us first learn what the man's desire is, and we will agree with what is pleasing to him."
When Jovian learned these things, he presented his request to them, saying: "Even if I am truly the slave of all of you, you have gracefully named me 'Your Majesty's son.' Therefore, like from parents, I ask a favor of you, [viz.] to finish[1106] my life on my imperial throne in my forefathers' land, and to lie with my ancestors, and my bones will be mixed with the bones of my deceased (ancestors). That is my entire desire."
Shabur and those with him said: "From now on, since this is your will, and this will satisfy you, we agree to be obligated to you for your well being in all that your soul desires."
Shabur made a banquet and a great feast for Caesar and the men with him, and included the Persian nobles and the chiefs of his empire in his banquet with them. While

1106. Cf. √سعد pe. *SL* 924, mng. 25.

ܕܐ. ܡܫܘܚܬܐ ܕܟܝܢܐ ܘܐܝܟ ܫܥܝܪܐ ܡܫܘܚܬܐ ܕܐܡܬ
ܒܗ. ܐܝܬ ܠܗ ܫܘܪܐ ܟܠܝ ܡܠܟܐ ܫܒܘܥ ܫܒܚܘܗ ܟܠ ܡܕ. ܐܡܠ
ܡܢ ܩܕܡ ܐܚܕ ܕ ܐܡܪ ܟܬܒ ܟ. ܐܚܕ ܐܡܪ ܐܡܪ ܫܒ
ܒܪܝܬ ܟܬܒ، ܡܥܒܕ [ܟܝ] ܠ ܡܥܒܕ. ܒܫܪܟ ܟܝܚܗ
ܟܝܐ. ܡܫܟܝܢ ܠ ܟܝܐ ... ܟܫܟܝܚ ܟܡܠ ܠ ܒܝܐ
ܚܕ ܩܕܡ ܐܚܕ ܕ ܐܡܪ ܟܬܒ ܟ. ܐܚܕ ܐܡܪ ܐܡܪ ܫܒ 5
ܟܫܟܝܚ ܟܡܠ ܠ ܒܝܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ
ܟܫܟܝܚ ܟܡܠ ܠ ܒܝܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟ 10
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ 15
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ
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ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ 20
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ
ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫܟܝܚ ܟܡܠ ،ܐ ... ܟ ܐ ܡܠ، ܟ ܟܡ ܟܫ 25

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they were eating, drinking, and were cheerful from the wine, the Persian nobles said to Jovian: "Behold, according to your wish, we are giving the two of them as a pledge.[1107] You, also, give us one wish." They said to him: "We would be happy if you intermarried with us. Take a woman from our daughters, and the peace of our empire will be assured for you." Jovian said to them: "Behold, this is a wine party, and those words which are spoken concerning me are jests. The morning is good for speaking. We shall do all that Your Majesty will command us."

Jovian and the men with him slept that night in the enclosure of the royal guardhouse. Early the next morning he went to Shabur's tent where his chiefs were assembled with him. He approached, greeted them, and said to them: "If I have found mercy in your sight, tell me what you wish is concerning all of the things that have taken place until today. We will obey your command with good will. (Then,) release me to travel from your land, for we are dwelling with a grieved visage in a land which is not ours."

Shabur said to them: "Since you have come today of your own free will for the peace of our empire, we cannot ask you anything concerning war or the spoil of our land. Rather, you and the men with you, return in peace to the camp. We will meet on the third day at the spot where your camp is situated. The two sides will take account of all the things which were unjustly done in our land, the two sides will make a judgment, and will make peace with each other. The war will be ended, and the jealously will be removed. You will travel in peace to your land and to the realm of your empire." Jovian bowed, and he and his men with him returned to his camp.

It is fitting to admire and to be amazed at *'styn'*, the queen, the daughter of pagans, the one whose family we elucidated a short while ago in our narrative. Although she was the daughter of Magians, she felt pain within herself for the persecution of the Christians and the sadness of their soul for the painful death of the servants of God. The woman was compassionate and full of goodness for all. She found favor and mercy in Shabur's sight, and he loved her immensely. The woman was

1107. Text: ܚܡܚܢܟ. The translation follows Hoffmann's emendation: ܚܥܚܢܟ.

ضایکہ سا فرمایہ۔ فرمایہ کہ اصحاب ایعہ وفرمودہ وصحب
کہ فرمودہ کہ اصحاب ایعہ وفرمودہ وصحب کہ فرمودہ

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beautiful and had a lovely visage. Although he loved her much in this manner, she was afraid of his paganism. She openly[1108] and without an intermediary requested a favor for the Christian people. When she learned that Jovian was a Christian, she secretly prepared a letter[1109] for him, sealed it with her ring, and sent it to him by means of *Zwrnd*, her trustworthy (servant), who was in charge of her whole treasure, and was privy[1110] to all of his lady's secrets. Besides the letter which she prepared, she sent a verbal message with him.[1111] She sent it to him (as follows): "I have desired to see you for a long time, (to know) if it would be possible to satisfy my hunger from your fullness, to refresh my thirst from your pure spring, and to fulfill my desire. But, since this is difficult for me, behold, in the letter which I have prepared for you, I have interred and buried my speech like a deceased corpse. This is my speech, without an intermediary. Open then in front of it, and you will be revived. You will find favor in Your Majesty's sight. My brother, when you do this, you will satisfy my mercy, and your heart's desire will be completed."

When Jovian heard the words that *'styn'* had sent him, he crossed himself, refused the letter, and did not receive it. He thought that perhaps she contemplated a menacing thought about him like a snare. When *Zwrnd* saw that the True One had turned his face away from his mistress' letter, he was very disturbed and answered him harshly, saying: "Oh, Romans emperor, it is improper that the letters of the holder of power of the Persian empire should be despised so in your sight, for she has found favor and mercy in the sight of the King of Kings more than all the other queens. She is very close to him.[1112] She can benefit you as much as she can cause you harm. Therefore, as a wise emperor who understands what is proper, it befits you to read this letter secretly by yourself. If you are pleased with what she has sent you, [this is fine]. If not, I will return it to her blamelessly."

Zwrnd's statement pleased Jovian, and he accepted it completely. He took the letter from him and entered into

1108. Sy: ܦܓܝܡ ܒܦܓܝ. See: ܟܬܝ *SL* 85, mng. 4.

1109. Sy: ܟܬܒ ܠܗ ܒܬܒ. This is probably a calque from P *nāmag kartan* [cf. ModP *nāma kardan* Steingass 1892:1380].

1110. See: ܢܒܒ *SL* 1102, mng. 1.

1111. Lit. she put words into his mouth.

1112. Lit. he has great familiarity with her.

ཤེས་པའམ་ཅིག་ཤེས་ཀྱི་ཡོད་པ་དེ་ཡིན་ནོ། །དེས་ན་ཤེས་པའི་ངོ་བོ་ཉིད་ཀྱི་ཚེ་ན་ཡང་ཤེས་པ་ཉིད་ཀྱི་ཡོད་པ་ཡིན་ཏེ།

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his tent. When he opened it and read it, he suffered within, sighed, and his mouth was full of woe. He expressed his feelings,[1113] saying: "Woe! Woe! We have not suffered our brethren's persecution like this daughter of the pagans"!

The letter that she sent to him was as follows: "Oh, Roman emperor, know that your journey to the land of those deprived of mercy was not in vain and for no reason. The God of the Christians whom you worship has encouraged you[1114] to travel and to visit the prisons of Persia. For more than thirty years, together with the body, the progenitor of the limbs, which is beaten and torn off with tortures and hardships of various kinds, its hip has been bent to lashings, its sides to lacerations, and its limbs to amputation. Do not have any doubt about this: Your God is truly tormented and suffers hardships through His servants from what the persecutors say to them: "Deny your God and escape from the tortures." It is revealed to those who know, that the name of their God who is called upon them is tortured in them. If people see someone who strikes the statue of a king, who is a mortal man, and are astonished, as if the king himself was struck, how much more so God suffers for His servants in whose name they have proffered themselves for tortures and death. If, therefore, you fully embrace[1115] your God with all your soul, take upon yourself the suffering of His servants, and be an aid for them with your mouth's request, for which God has already supported you as emperor. He has crowned you in our land, so that by means of the familiarity which your God has given you before the King of Kings you should be an aid for the people of our land who are oppressed because of your God's truth. Do not despair for this good deed by the fact that they are Persians. They were once strangers to us, as their name testifies about them, for they are called Nazarenes.[1116] Therefore, do not neglect to help them, and attach their lifeblood to yourself. If I could have done this without an intermediary, I would not have imposed the labor of these matters upon you. But, though this is difficult for me, it is simple for you. Behold, I have informed you in my letters of what a difficult persecution"

1113. Sy: ܫܡܥ ܠܒܥܫ ܚܫ.

1114. Cf. √ܬܒܥ af. *SL* 1459, mng. 2.b.1.

1115. Cf. √ܫܪܟ pe. *SL* 25, mng. 12a.

1116. Sy: ܢܨܪܝܐ. See: Nöldeke 1874a:280.

ܟܬܒ ܫܡܗܝܢܐ ܡܥܒܕ ܒܐ ܡܫܝܚܐ ܫܡܗ ܕܐ ܡܫܬܥܐ
ܟܡܐ ܟܠܡܐ ܗ ܠܐ ܗ ܐܝܟܐ ܕܐ ܫܥܒܕ ܬܫܡ ܟܗ ܡܢܐ
ܟܬܒ ܟܠܡ ܒܝܕ ܟܝܢܐ ܟܐ ܥܒܕ ܟܠܡ ܒܝܕ ܟܗ ܡܢ
ܟܬܒ ܐܡ ܠܐ ܐܕ ܟܬܒ ܡܢ ܡܢܐ ܫܡ ܡܢ ܐܫܬܡܥ ܒ
ܟܝܢ ܟܐ ܡܢ ܒܝܕ ܟܝܢ ܡܢ ܒܝܕ ܟܝܢ ܡܢ ܐ ܠܐ ܗ ܟ 5
ܡ ܟܝܢ ܗ ܐܐ ܟ ܒ ܡ ܟ ܡ ܟ ܡ ܟ

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"has arisen against your coreligionists in our realm. If you neglect to help them, God will requite this from your hands. Behold, as he has promised you, the King of Kings will be coming to you in three days, and he has decided to ask you (to give him) willingly the city of Nisibis and the whole province east of it. You can similarly ask what you, yourself, desire for this condition. Oh, emperor, consider, then, and see what your request will be. Place the treasure of our empire and the cities of our realm opposite the love of your God. Prepare yourself[1117] for the request of the side which appears to you to outweigh the other. However, as a member of the Magian faith,[1118] it seems to me, that when you can free the persecuted and the upright servants of God by your request, you do not have a request which is greater than this. This is no small thing. By a request concerning one city which will be taken from you, our empire's sword will be removed from your coreligionists, and it will lie in its sheath and rust in it for forty years. It was drawn for the killing of Christians, and it has not yet been satiated by their blood. When you do this, you will please and calm your God, and you will also grant me beneficence. I am a woman who is abundant in mercy. My inner parts have been overturned for some time to be destroyed by what unjustly happened to God's servants. I have set down these things which I have written to you so that my letters shall take my place concerning this, and these will exhort you instead of me. My hunger, thirst, and desire - all of this - are for the day when these things shall be removed from our realm. May you and your troops be in peace. Pray to your God for me, that He should make me innocent of the pure blood guiltlessly shed in our realm."

This is the text of the letter which *'styn'*, the queen, sent to Jovian, by means of *Zwrnd*, her trustworthy (servant). He also made a reply to her letter and sent her words of faith which were necessary for her repentance and the building of her mind. Look at the religion of the prudent man! Although he had decided to do this thing without the good graces of *'styn'*,

1117. Cf. √ܫܡܥ pe. *SL* 1002, mng. 18.
1118. Sy: ܕܢܚ ܡܓܢ ܥܡ

مسلم شیخ سلیمان۔ تاریخ کاغذ کہ تم
کہتا ہوں اس کے کہنے کے موافق ہے۔ تمہارا
کہنا ہوا۔ کل دوپہر کو ہوں۔ کاغذ لکھنا لکھنا
ملے دیا۔ شیخ کہتا ہوں۔ کاغذ لکھنا تم
لکھا کاغذ شیخ [?] دیا ہوں تم سے ہوں 5
[?,]ہ کہ اس کہنا لکھنا ہے۔ لکھنا کہ دیا کہ وہ
لکھنا تمہارے کاغذ ہوں۔ کاغذ ہے۔ کاغذ
ہوں۔ شیخ کہتا کل [?] کہنا لکھنا ہے۔ کاغذ لکھنا
ہوں۔ لکھنا کہ دیا ہوں کہ ہوں۔ کاغذ لکھنا 10
کاغذ ہوں, ہوں کہ دیا ہے کہ۔ کاغذ لکھنا
دیا, ہ دیا ہے کہ۔ کاغذ لکھنا ہوں کہ ہوں
کاغذ ہوں لکھنا ہوں کہ لکھنا ہے۔ کاغذ
لکھنا ہوں کہ ہوں کہ۔ کاغذ لکھنا ہوں کہ 15
کہ تم ہوں ہیں کہ کاغذ۔ لکھنا دیا ہوں
لکھنا کہ ہوں لکھنا ہوں کہ۔ کاغذ لکھنا
لکھنا ہوں کہ ہوں۔ کاغذ لکھنا ہوں کہ
ہوں, ہوں لکھنا ہوں۔ کاغذ لکھنا ہوں 20
کہ تم لکھنا ہوں کہ۔ ہ دیا ہوں کہ, کہ دیا ہوں کہ
ہے کہ کاغذ ہوں۔ کاغذ لکھنا ہوں کہ
ہوں کہ دیا تم ہوں۔ کاغذ لکھنا ہوں
لکھنا ہوں کہ ہوں کہ۔ کاغذ لکھنا ہوں
ہوں کہ تم دیا ہوں کہ۔ کاغذ لکھنا ہوں 25
لکھنا ہوں کاغذ لکھنا: کاغذ ہوں کہ ہوں۔ کاغذ
ہوں کہ تم دیا ہوں۔ کاغذ لکھنا ہوں کہ
لکھنا ہوں۔ کاغذ لکھنا ہوں کہ دیا ہوں۔ کاغذ

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nevertheless, he praised her and acclaimed her mercy in the letter that he wrote her. He thanked her in his letter as if she was the good pretense for him for this action.

Many things occurred and took place in this war. Love for you has prompted me to write you its narrative. I have passed over many unnecessary matters in silence[1119], and we have written a little from a lot, the few things among them which were worthy of remembrance as their memorial in this book, for those who like to meditate on stories like these. My beloved, so that you should know how the war between the empires ended, we have thought and meditated on all of them to give you the end of our narrative in a shortened version and to forsake an exceedingly large number of words.

When, as he had promised, Shabur appeared on the third day in the Roman camp with a large number of his troops, together with his nobles, and the chiefs of the Persians, he placed his troops opposite. The two emperors came out of their camps and approached each other between the troops of the two sides to negotiate with each other concerning the peace between the empires. It was commanded that the nobles and the chiefs of the two emperors should come to the place of the emperors, and so it was. The two emperors and their chiefs sat between the two troops. They negotiated with each other to settle[1120] the dispute so that there should be a decision. There was a great dispute between them about those things that had unjustly taken place in the realm of the two sides. They took into consideration the provinces in the Roman realm which Shabur had destroyed during the time of the sons of Constantine, and the provinces which Julian had destroyed in the land of the Persians. The side of the Romans exceeded somewhat that of the Persians. Nisibis, and the whole province east of it, was given to the Persians for one hundred years. This was done voluntarily without duress. Shabur said to Jovian: “Although, Nisibis was justly given to us by right, and, firstly, because of the plundering of our land, and again, secondly, because the city was ours from previous times and was actually snatched away from our people, although this is the case, because of the love that we have for each other, and because of what has happened, I have taken upon myself the goodness”

1119. Cf. ܫܪܥ etpe. *SL* 1497, mng. 5.

1120. Sy: ܡܫܬܠܡ ܠܗܘܢ.

ܟܝ ܫܡܐ. ܘܐܡܪ ܠܗ ܡܪܝ ܫܡܥ ܡܠܟ ܐ
ܐ ܡܪܝ ܫܡܥ ܡܠܟ ܐ ܡܪܝ ܫܡܥ ܡܠܟ ܐ ;ܐ
ܡܪܝ ܟܝܢ ܕܥܒܕ ܘܐܡܪ ܠܗ ܡܪܝ ܡܠܟ ܐ. ܘܫܬܟܚ

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“to owe a beneficence for a beneficence, and to pay a gift for a gift. I swear to you by all the gods, and by Hormizd, the god of heaven, who makes his rule prevail over all the gods, do not let any grief go to your heart concerning Nisibis. Rather, ask whatever you want from our realm in return for the city which was taken from you, and it will be given to you.”
Jovian said to him: “Oh, King of Kings, tell me, what in this world is dear to a person like his life?”
Shabur said: “Nothing.”
Jovian said: “My lord, the emperor, if, then, my life is the dearest thing of all to me, I have entrusted it to you, my lord, the emperor, and placed it in your hands. I was not irritated[1121] by (the thought of) Nisibis, that you should think that I should be irritated[1122] by your question. My lord, the emperor, know, then - and my word should be believed - that if you desired to ask something from us, from the sea to the Tigris River which separates between our frontier areas, I would not be irritated by your request. I am Your Majesty’s son, and the father controls his son’s inheritance.”
When the Persian nobles and chiefs saw the Roman emperor’s good will, they shouted in praises of him, and they praised him in Persian for a long time. They called him ‘Their Majesty’s son’, saying: “Just as a son requests something from his father’s inheritance, you, ask as much as you want, and it will be given to you. Do not be grieved over Nisibis.”
When they had finished their praises, Jovian spoke to them, saying: “You have shown your good will well today. Similarly, we have also accepted Your Majesty’s honor, without any grief within us for the taking of Nisibis. By reason of our mutual love, what is ours is yours, and what is yours is ours. Concerning what you compelled us to ask for a gift, our request to you is very small, and your realm will not be diminished by it. We do not want to request a province for aprovince, nor a city for a city, but only mercy and relief for the oppressed like you. Your Majesty will be greatly praised by this, and Your Mercifulness will be acclaimed.”
Shabur said to him: “What is”

1121. See: √ܟܝܡ pe. *SL* 1397, mng. 2b.
1122. Read: ܠܐ ܟܝܡ<ܗ>ܬ.

ܡܫܬܡܫ ܒܗ ܒܡܫܬܡܫ ܒܗ. ܡܫܬܡܫ ܥܠ ܡܫܬܡܫ ܒܗ. ܒܝܫ ܒܝܫ
ܫܒܝܫ ܐܝܬ ܠܗ ܡܫܬܡܫ ܒܗ ܐܝܬ ܠܗ ܡܫܬܡܫ ܒܗ. ܡܫܬܡܫ ܥܠ
ܕܡܫܬܡܫ ܒܗ. ܢܡܠܐ ܠܗ ܠܗ ܡܫܒܚܐ ܡܫܬܡܫ: ܡܫܬܡܫ ܒܡܠܐ
ܒܝܫ ܒܝܫ ... ܡܫܬ ܫܒܝܫ ܒܝܫ ܥܠ ܡܫ ܫܒܝܫ ܕܡܫ 5
ܕܡ ܫܒܝ ܡܫ ܒܗ ܡ ܫܒܝ ܡܫܬܡܫ ܒܝܫ ܡܫ. ܒܡܫܬ
ܒܝܫ ܒܡܫܬ. ܫܒ ܡܫ. ܒܝܫ ܐܫܒ ... ܒܡ ܡܫܬ ܡܫ
ܡܫܬ ,ܐܫ ܡܫ{ܘ}ܫܒܡ: ܫ ܫ ܡ ܡܫܒܫ ܫܒ ܫܒ ܫ
ܫ ܫܒܝ. ܫܒ ܒ ܫ ܡ ܡ. ܡܫܬܝ ܡܫܬ ܫܒ
ܫܒܡܫ ܡܫ ,ܐܫ ܫ ܫ ܫ. ܡ ܫ ܡ ܡ ܡ ܡ 10
ܒܡ ܡܫ ܫ: ܫ ܫ ܫ ,ܒܡ ܐ ܡ. ܒ ܡ
ܡ ܫ. ܡ ܫ ܫ ܡ ܡ. ܡ ܒ ܫ ܡ
ܡ ,ܡ ܫ ܫ ... ܫ ܫ ܡ ܡ ܡ 15
ܫ ܡ ܫ ܫ ܡ ܫ ܡ ܫ. ܡ ܫ ܫ ܫ
ܫ ,ܫ ܫ ܫ ܫ ܫ ܫ. ܫ ܡ
ܫ ܫ ܫ ܫ ܫ ܫ ܫ. ܫ ܫ ܫ 20
ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ ܫ
ܫ ,ܫ ܫ ܫ ܫ ܫ ܫ ܫ ,ܫ ܫ
ܫ ,ܫ ܫ ... ܫ ܫ ܫ ,ܫ ܫ 25
ܫ ,ܫ ܫ ܫ ܫ ܫ ܫ ,ܫ ܫ ,ܫ
ܫ ,ܫ ܫ ,ܫ ,ܫ ,ܫ ,ܫ ,ܫ ,ܫ

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"your request? Tell me, and it is already given to you." Jovian said: "My lord, the emperor, this is my request: Let peace reign over the Christians in your realm for the number of years that Nisibis has been given to Your Majesty. Let the harsh and merciless judgment which Your Majesty has placed against them be abolished. Let no one raise up persecution against them during this hundred year period in which Nisibis is given to the Persians. Rather, let them dwell peacefully in your realm, without anyone harming them.[1123] By Your Merciful care, let their churches be returned to them, and with your permission, let them publicly fulfill the rite of their service. When you do this, we will be obligated to Your Goodness for all our days."

Shabur said to him: "Oh, Roman emperor, is this your whole request?" Jovian said: "It is much greater and much more praiseworthy in my sight than all gifts. They are my brothers in religion, and I do not want their destruction."

Then Shabur wrote and sent (a message) to the provinces of his realm to annul the persecution of the Christians in all the provinces of his realm: "This is our wish, that all religions may find favor and mercy in my sight, as they have found favor and mercy in Your Majesty's sight. Let their places of assembly henceforth be returned to them. If there were some which were jealously uprooted and destroyed by the Magians, let them be rebuilt and renewed. Let the expenses of their buildings be (paid) from our royal treasury until they are completed.[1124] If anyone has robbed or plunders anything from the Christians, he shall return it to them willingly, and he will procure his life for himself. If, after this order, anyone dares to conceal plunder of the Christians, he will be dismembered,[1125] and all of his property[1126] shall be given for plunder. Because of the love and friendship[1127] which we have with the Roman emperor, we have resolved, to be favorable to this Christian, and to exempt the ascetic individuals[1128] in the Christian churches in the entire realm of our empire from imposts. The bones of their deceased shall be given to them to build mortuary chapels over them, as was the custom among the Romans. I, Shabur, emperor of Persia, the son of"

1123. See: √ܫܠܡ af., *SL* 355, mng. 1.
1124. See: ܥܡܝܢ *SL* 1527.
1125. Lit. cut from limb to limb.
1126. Lit. all that he has.
1127. See: ܪܚܡܢܘܬܐ *SL* 1456.
1128. Sy: ܚܬܘ ܡܢ ܥܡܡ.

.ښاپېرۍ وه‌ستونکی ... دی چې ما ته ښکښته ښکته ځواب ورکړه.
چې ته څه‌شی‌ګړۍ ښکته ښکته ؛ښ ورته ښکته ، ښاپېرۍ
ورپه‌ښکته د ښکته‌وونکی ښکلو‌ته ته ښکته ځکه. د ښاپېرۍ
د ښاپېرۍ ګومبک څه‌شی. ښکښته ځکه ښکته ښکته ښ
.ورته ښکته ښکته ښ وچ ښکته‌وونی ګومبک ښکته ښکه ورته ځکه
.ښاپېرۍ ښکلی ګومبک ځکه ورته د ښکته‌وونکی ښکلو‌ته
ښکته. ښاپېرۍ ښکښته‌ښکه د ګومبک ښکلی ښ ته
ګومبک ځکه‌ښ. ښاپېرۍ ښکښته‌ښکه د ګومبک ګومبک
ښکته ورته. د ښاپېرۍ ورته ته د ګومبک‌ښکه ښکلو
ښ ورته. ښکه ما ښ ... ځکه‌ښ ګومبک د ښاپېرۍ
ځلو. ښ وه‌ستونکی ... ښکښته‌وونی ښکلو ته ما ښکه ځلو
.ښاپېرۍ ګومبک ښ ګومبک ښکه. ځکه‌ښ ته چې. ښکته ښکښته ښکو
ښاپېرۍ ګومبک ښکلو‌ته چې ښکه‌وونی ځکه‌ښ ښکه ګې ښکو
ګومبک ښکه ښ ګومبک ښکلو. ښکه‌وونکی ښکلو‌ته ګومبک ښکه

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"Hormizd, the Bold One, the 'hunter',[1129] have made this command and established this decree. The emperors after me will not permitted to abrogate the peace which I have made between the empires, nor to arouse or renew the persecution against the Christians before one hundred years have elapsed from the taking of Nisibis. This was the will of Hormizd, the great and powerful god, and of the Sun and the Fire, the gods following him.[1130] There will be peace between the empire for one hundred years. From now on, Persians are permitted to conduct business with Romans, to buy and sell, and to trade with each other. May the peace of our empire exist for many years."

The Romans then shouted praise for Shabur, and they praised him for a long time. They sent forth from their camp sounds of adulation in their voices which captivated his heart, and they called him 'Father of the Empire.' When the tyrant had heard enough of their praises,[1131] the two emperors got up from their thrones and returned with their chiefs to the troops. On the morning of the following day, according to the secret that had been made between the two emperors, the drum rattled between the camps, and the weapons were taken from the armies of the two emperors. At that time all the forces were moved to raise their voice in all sorts of song of the Persians and the Romans. There was happiness and rejoicing for the troops of both sides, and they were greatly amazed at the change that had taken place. They clapped their hands, stamped their feet, and made each other happy. Their joyous voice could be heard a long distance away. The two emperors led their troops, and their two sides approached each other with their mouth full of laughter and their tongue with thanksgiving. They were peaceful and friendly with each other. They embraced one another and kissed each other. There was a great joy between two powerful empires, the likes of which had never existed.

After these things were over, Jovian said to Shabur: "If you wish, let the remembrance of this day be recorded in writing for those who will follow"

1129. Sy: ܩܛܘܠܐ ܕܨܝܕܬܐ holder of the hunt.

1130. I.e. the lesser gods, Mithra and Atar.

1131. Lit. the tyrant's ear was satiated from their praises.

ܗܘܦܟܐ ܕܡ ܡܕܝܢܐ ܒܪܒ ܡܝܥܕ ܫܡܫܐ ܡܥܒܕ ܐܬܪܝܐ
ܒܪܒܐ ܡܥܒ ܥܡܐ ؛ܐܒܐ ܟܐ ܡܟܬܒ ܠܐ ܥܠܡ ܡܐ. ܡܥܒܕ
.ܡܥܠܝܬ ܠܐ ܡܥܒܕ ؛ܐܒܐ ܕܡ ܡܫܡܫ ؛ܥܡܐ ܒܪ ܐ. ܡܐܟܬܒ ܒܪ
ܡܥ ؛ ܡܐ. ܟܐ ܫܐ ܡܐܥܒܕ ܫܡ. ؛ܫܒ ܡܟ ܠܐܒ ܒܪ
ܡܠܐ ܡܐܒ ܡܥܒܕ. ؛ܡܐܒ ܟܐ ܡܠܐ ܐܬܪܝܐ ܡܒ 5
ܡܥ ܟ ܐܠܥ. ؛ܡܐܟܬ ܒܪ ܒ ܡ ܡܥ ܡܟ ؛ܡܥ. ؛ܐܒ
؛ܒܪܐ ؛ܥܒܪ. ؛ܡܟܐ ؛ܟ ؛ܐܠ ؛ܥܒ ؛ܒܪ ؛ܡܥ ؛ܡܐ
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؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ 25
؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ ؛ܡ
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"us and of those things that were and that took place until today." Shabur said: "My son, it is inappropriate[1132] that this written document should be drawn up in a province of our realm lest many[1133] think that Nisibis was taken from you by force as a result of the hardship of the incarceration which you had in our land. Rather, let us go out to the frontier area, and this document will be drawn up and ratified there by our signatures and by those of our chiefs. It will be known to everyone that after the two sides became friendly, made peace, ate and drank with each other, Nisibis was given to us by the good will of the Romans in lieu of the pillage of our land when they were situated in their country and thankful for our goodness."

This statement pleased Caesar, and he agreed to it. The two emperors set out from Beit Armāyē in a solemn procession of their armies and with their many troops to come to the frontier. When Shabur passed through the land that the Romans had captured in his realm, he saw that the land was (re)settled and crowded[1134] with its inhabitants, dismounted from his horse, and gave thanks with his two hands for Jovian's beneficence. The inhabitants of the land were also delighted and came to greet these emperors. They gave thanks to Shabur, their emperor, and to the nobles and the chiefs of Persia for Jovian's beneficence. Jovian's affection by the Persians increased more and more by this.

When they came to the frontier, they found that Nisibis was devoid of its inhabitants. When the city had heard that it was being given to the Persians, the entire populace of Nisibis had gone into exile to Edessa.[1135] The two emperors renewed their treaty with an oath for peace between the empires. They drew up a document on the frontier concerning Nisibis and the peace of the churches in the territory of Persia for one hundred years. According to the agreement between the emperors, Nisibis, devoid of its inhabitants, was handed over to the Persians in the month of Ab of 674 of the Seleucid Era.[1136] Jovian was satisfied in his mind that he had concluded peace between two powerful empires, and that by his wisdom he was able to extricate his armies without trouble or harm from the incarceration in which they were incarcerated.

Before he had even

1132. Lit. propriety does not command.

1133. Text: ܠܡܝܬܝܢ instead of the expected ܡܝܬܝܢ.

1134. Cf. √ܥܡܪ pe. *SL* 1481, mng. 4a.

1135. Sy: ܒܝܬ ܐܪܡܝܐ.

1136. I.e. August 363.

ما. بنمر بنحه. لحمه تد عمعمه، وهم ملمده ؛بنه لح
.مم مكمح تعبنم لمعمده ؛مبنمكه. ؛مملم، بد مدهه
؛بحنه لحم لح عحمنمبنمه عمدبنمه. <ده>{ده}مكتعم بحمعه مكمنه
معهه ملمه. لحبنمه ؛مهحمنمبنمه: مكعحمه: مع لمحمه عنحه 5
بحبنمه بنمعه. مم مكمح تحكم لحمنه. ؛مكمنم عنحه
مدهمده مدحبنمه: بنه لحه. ؛لنحه لحمنمبنه. لمحتبنمه ؛بمه
لم عحمنمبنمه. ؛مننم عنه مدهمده مهحله ؛مضنبم مكح
لحمنمه تد. ؛مكمحمننم مكم مكمه لح ؛بحبنمه: مبنمحه لحم لح
بمعنه، معمنحه مكم عنه بنمعه ؛عنحه لم مدحبنمه ؛مهحبنمه 10
؛مبنمه مكمنم عنحه لح ؛مضنبم مكنح مهمده. مع عنمده
تحه ؛مضبنمحمه: مكم مهحمه ؛مهحمنمبنمه مكمنه. ؛مكمضنبم
مكبنم مكمه: مننمكمه مكمحمنم مهحمه بنحبنم بنحه بنحه
مبنمحه. مننمكمه لح بنحبنم. ؛مبنححمه مكمبنه مكمنه
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مهحمنمبنم دهم بنحه. بنمم مكنتم ؛مضنعمم مبنمه مهحم لحمه
مننحنبنمه مبنبنم عنمه ؛مضنكم بنحه عنه مهننحمه
مع لمهمنبنمبنم مكمه لح مكمه. ؛مكمنه مح عنحه. مبنمه
لحم لنم مننمحمبنم. ؛مكمضنبم مبنمه تمه. ؛مكمبنه لح مهننحمه
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مكبنم ضمنبنم عنحمه تد لح. ؛مكمنبنم عنحه لحم لنم مننم
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مكنتم عنمنم، مبنم بنبنم. بنمبنم مكم ؛مكمنبنم عنحه مكمه
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.بنمبنم ؛مكنتم عنحه: ؛مكمه بنحمه مهحمنمه مكمنحه
مكمكمبنم: ؛مكمحمه لم مهحمنمه مبنمه مهحمحمه ,لحمبنم
لمحمنمه لم مهحم لح بنحه. ؛مكمحه ؛مكمه ؛مكمح. عنحه مبنم

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set foot on the realm of his empire, the good news of the salvation of the churches had spread quickly in the entire Roman territory. His order was promulgated in the realm of his empire that the churches should be opened, the welfare of their members[1137] should be increased, and the holy priests who had been thrown out of their cities because of their true religion should return in honor with the holy divine clergy to their churches. He gave to the bishops of the Church authority in his letters to place seals and stamps upon the treasuries of the idols and upon the treasury of idolatrous instruction, until he returned to his realm in peace. He restored to the churches the treasures that Julian had taken from them in his madness. One can only wonder at the Christian emperor's religion. Before he had entered the realm of his authority and had done anything for the Church in his empire, God was his first care. He aided this in his letters, strengthened it, and uplifted it.[1138] It became great,[1139] was uplifted over all religions, and its heel treaded upon the neck of those hostile to it.

The good news of the Christian emperor's coming brought astonishment upon all of the idolatrous clans,[1140] and even more so upon the Jews.[1141] When they thought that they had succeeded, and that they had become great,[1142] they ceased[1143] from their joy, were humbled,[1144] their spirit fell, and what was said in the Psalm was fulfilled in them: "They were suddenly astonished" [Ps 73:19], thanks to the Good One who judged in mercy and did not desist from chastising them, but looked at the denigration of His Church. He removed the wicked emperor from life and made salvation for it through the Christian king. When the blessed legions of the Christian and true soldiers who were stationed in Edessa learned that Jovian had gone out to the frontier area, they donned white clothing and took gifts. They traveled towards him to make him happy. When the Prudent One saw them, he desired them greatly and accepted them dearly. He honored them like friends and relatives, gave them gifts, and made them known in his empire. They told him about the Christianity of the Edessenes, and how they had delivered themselves to death

1137. Lit. children.

1138. Lit. raised its head.

1139. Sy: ܩܪܢܗ ܬܩܝܦ ܗܘܬ. Lit. horn became strong. See: *SL* 1412, s.v. ܩܪܢ mng. 1b.

1140. See: ܥܡܡܐ *SL* 567, mng. 1.

1141. Sy: ܥܡܐ ܕܨܠܒܝܐ nation of crucifiers.

1142. Lit. their horn had been uplifted.

1143. See: √ܫܒܩ pe. *SL* 1183, mng. 5.

1144. Lit. their horn was humiliated.

ܡܨܝܐ ܡܐܬܐ. ܫܡܫܝ ܠܚܫ ܕܐ ܡܢ ܐܝܢ ܕܐ ܡܢ ܐܝܢ ܕܐ ܡܢ ܐܝܢ

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for the sake of the truth of their creator. Jovian loved them in his heart, contemplating to do something good for them, according to what was worthy of the labor of their faith.

Since in order not to impose a burden[1145] on the cities in his journey, he had decided to travel to his capitol by the desert route, he wrote letters of comfort and peace to the Edessenes, thanking their city, extolling and praising their religion, and promising them in his letters by an oath [as follows]:

"If God will give me time, and I will sit in peace on my imperial throne, I will remember your city and not forget it. I will make it great and strengthen it more than all the other cities which are in my realm. As befits your actions, I will do good and beautiful things for you. It is not right that we should be deniers of the labor of your religion, you people who delivered your soul to death for the sake of your Lord's truth. Christ will reveal the hope of your souls to you. I desired very much to come to you, if possible. In order not to impose stress upon the city, because of the many troops that are with us, I was of necessity restrained from this. If the Lord will wish to let me live in peace in the realm of my empire, my promises and commitments that I promised in the letters to your city will be quickly fulfilled[1146]. You were sound in your spirit and truthful in your religion."

When the Edessenes learnt from the emperor's letters, that he did not wish to pass by their city, they were very grieved and greatly anguished. They wanted him to come, and they were desirous to see him. They sent five men from the notables of the city to him to ask him to come to Edessa, so that it could fulfill through him the vow to God which it had made concerning him when he was in his enemies' land. When those who were sent went to him, Jovian was very happy about them. He received them with great honor and retained them with him, praising (them) before the chiefs of his empire, saying: "I do not have another city in my realm that I love like Edessa, or which because of its pure religion has found favor and mercy"

1145. See: √ܕܚܘ pe. *SL* 1472, mng. 6c.

1146. Cf. √ܥܢܐ pe. *SL* 1612, mng. 2b.

هوسنده ی دمب ،ند .شهاک ویاهمدا ی دوب دالد دد
.مسحتاتحدا ،کیمک ،دوم هعم د ؛مسلح هیلد ،مسلک ،میا
حیهم ،مسنیم لحد ؛میاهک ،دالدا ،سنه ی ،حتسد .،هلمتحد
شتسد ،کی ،میحتس ،مهاک ،ویاهمدا ،مهاس ،دوم ،دومه
.شهاهکس ،یا ،دوم ،کی .،هلمیحه ،هلمحت ،دومه .،حاک
،دوم ،هیلد ،ی ،مسهلمتحد ،لحد ،یحتس ،سنه ،ی ،ط ،هیلد ،کلحد
،مسهلمتحد ،کیمک ،دوم ،هعم د ؛مسلح هیلد ،مسلک ،میا
حیهم ،مسنیم لحد ؛میاهک ،دالدا ،سنه ی ،حتسد .،هلمتحد
شتسد ،کی ،میحتس ،مهاک ،ویاهمدا ،مهاس ،دوم ،دومه
.شهاهکس ،یا ،دوم ،کی .،هلمیحه ،هلمحت ،دومه .،حاک
،دوم ،هیلد ،ی ،مسهلمتحد ،لحد ،یحتس ،سنه ،ی ،ط ،هیلد ،کلحد
،مسهلمتحد ،کیمک ،دوم ،هعم د ؛مسلح هیلد ،مسلک ،میا
حیهم ،مسنیم لحد ؛میاهک ،دالدا ،سنه ی ،حتسد .،هلمتحد
شتسد ،کی ،میحتس ،مهاک ،ویاهمدا ،مهاس ،دوم ،دومه
.شهاهکس ،یا ،دوم ،کی .،هلمیحه ،هلمحت ،دومه .،حاک
،دوم ،هیلد ،ی ،مسهلمتحد ،لحد ،یحتس ،سنه ،ی ،ط ،هیلد ،کلحد

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"in my sight to such a degree like it." The men who were sent to him said: "Now, my lord, the emperor, if our city has really and truly found favor and mercy in Your Majesty's sight, do not make the pride and hope of the Christian city futile[1147] by deviating and passing by it. Day by day it looks and waits for you to enlighten its face by your coming and to take pride in you among the pagan cities surrounding it. If when the wicked emperor saw Harran which adhered to paganism and was permeated by his madness turned from the way of his journey and deviated to the city of the madmen, made a festival in it for his idols, and a holiday for his Disturbed Ones, and the city of the madmen took pride for some time in the mad emperor, how much more so is it fitting today that the Christian city which is engraved in your image, permeated by your religion, and always looking at you, should take pride in you to enter and celebrate in it a festival of joy of the peace of the churches. You will bring in it sacrifices and thanksgiving offerings to Christ who has crowned you, and who has given into your hands peace for His churches. Let Your Divinity ask the Christian soldiers who dwelt with us how delighted our city will be to see you, so that you may learn, my lord, the emperor, how attached the populace of our city is to the divine fondness of your love. Truly, much more than a blind man craves[1148] for light, the populace of Edessa craves for when it will receive Your Majesty's radiance. Constant prayer is offered to God in our Church for Your Majesty's peace, and that your years over our realm should be lengthened for the sake of the your true orthodox religion. It is more amazing that the children and the young people of Edessa who have abandoned the reading of their books in their school, read aloud all the time in their school in the hymns of the Church which the wise men have established for the orthodox of your religion. When their teachers dismiss them (from school), they first go outside the gates of our city which leads hither to the frontier areas, and they bow three times to Your Majesty's exalted crown. Then, they depart from each other to go"

1147. See: √1# صخص pa. *SL* 1050, mng. 3.

1148. Sy: ܨܚܝ, lit. thirsts.

ܐܝܟ ܕܐܡܪ ܡܪܝ ܒܥܝ ܠܬܠܡܝܕܘܗܝ. ܐܡܪ ܠܗܘܢ ܠܐ ܬܗܘܘ ܐܢܬܘܢ ܕܟܝ ܣܒܪܝܢ ܕܐܢܐ ܐܬܐ
ܠܡܫܕܐ ܒܝܬ ܡܠܟܘܬܐ ܐܠܐ ܕܐܢ ܐܬܐ ܠܗ ܫܠܝܚܐ ܕܡܠܟܘܬܐ ܐܘ ܢܒܝܐ ܐܘ ܟܗܢܐ
ܐܘ ܡܠܐܟܐ ܕܡܪܝܐ. ܐܠܐ ܐܡܪ ܠܗ ܕܒܥܐ ܐܢܐ ܕܐܬܐ ܠܟ ܒܫܠܝܚܘܬܐ ܕܡܪܝ ܒܝ
ܐܢ ܠܐ ܐܬܐ ܠܟ ܒܫܠܝܚܘܬܐ ܕܡܪܝ ܒܝ

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"to their parents' homes. Not only the children, but also the men and women of all ages who are in our city, have no other concern or any other matter except when will Your Majesty shine upon them. Such people desire your coming. This is their whole request. My lord, the emperor, far be it from Your Compassion to personally reject their request. But, happy and rejoicing, our city will receive Your Majesty's face with mercy."
Since Jovian was a passionate man, when he heard these things from those men who were sent to him, his eyes were filled with tears, and he wanted to cry. He entered his tent and cried. When he had alleviated the tears of his eyes with his weeping, he washed his face and went out to them pleasantly, saying: "For the convenience of your city and of our entire realm, I considered passing by way of the outer territory of the nations, so that nothing would weigh upon the cities of our realm. Now that I have learned what your wish is, I will fulfill your wish and satisfy your desire."
He summoned Arsacius, his commander, and transferred the entire Roman army to him, except for 20,000 soldiers, who remained with the emperor. He sent him ahead of him by the northern route which went by way of the frontier areas to the capitol city of Constantinople. He set out to come to Edessa together with the army of cavalrymen who remained with him.
When Edessa received the (propitious) news[1149] of his coming, it was happy, joyful, and cheerful. The streets were decorated in white fabrics, the porticoes were resplendent in silk. The gates of the city, without and within, were also decorated with variegated things of all colors. Thick ropes for the many lamps and lanterns which the Edessenes had prepared were stretched in all of the streets and porticoes of Edessa, so that the entrance of the great Christian man to their city would be with a solemn procession of great light. The entrance of this prudent man was very bright, and he shone to them like a divine appearance. The good news of the Christian emperor's coming shone upon them in this manner and made them joyous. They took upon themselves specifically

1149. See: √2# صحنة etpa. *SL* 965, mng. 1b.

ربّنا لا تؤاخذنا إن نسينا أو أخطأنا. ربّنا ولا تحمل علينا إصرًا كما حملته على الذين من قبلنا. ربّنا ولا تحمّلنا ما لا طاقة لنا به. واعف عنّا واغفر لنا وارحمنا. أنت مولانا فانصرنا على القوم الكافرين.

وقال رسول الله صلّى الله عليه وسلّم: من قرأ سورة البقرة وآل عمران جاءتا يوم القيامة كأنّهما غمامتان أو كأنّهما فرقان من طير صوافّ تحاجّان عن صاحبهما. وقال رسول الله صلّى الله عليه وسلّم: من قرأ سورة البقرة في بيت لم يدخل ذلك البيت ثلاثة أيّام شيطان. وقال رسول الله صلّى الله عليه وسلّم: تعلّموا سورة البقرة وآل عمران فإنّهما الزهراوان تظلّان صاحبهما يوم القيامة كأنّهما غمامتان أو كأنّهما فرقان من طير صوافّ تحاجّان عن صاحبهما. تعلّموا سورة البقرة فإنّ أخذها بركة وتركها حسرة ولا تستطيعها البطلة. قيل: وما البطلة؟ قال: السحرة. وقال رسول الله صلّى الله عليه وسلّم: إنّ لكلّ شيء سنامًا وإنّ سنام القرآن سورة البقرة وفيها آية هي سيّدة آي القرآن آية الكرسيّ. وقال رسول الله صلّى الله عليه وسلّم: إنّ لكلّ شيء لبابًا وإنّ لباب القرآن المفصّل وإنّ لكلّ شيء لبابًا وإنّ لباب القرآن الحواميم. وقال رسول الله صلّى الله عليه وسلّم: إنّ لكلّ شيء لبابًا وإنّ لباب القرآن الطواسين. وقال رسول الله صلّى الله عليه وسلّم: إنّ لكلّ شيء لبابًا وإنّ لباب القرآن المسبّحات. وقال رسول الله صلّى الله عليه وسلّم: إنّ لكلّ شيء لبابًا وإنّ لباب القرآن المئين. وقال رسول الله صلّى الله عليه وسلّم: إنّ لكلّ شيء لبابًا وإنّ لباب القرآن المثاني. وقال رسول الله صلّى الله عليه وسلّم: إنّ لكلّ شيء لبابًا وإنّ لباب القرآن المفصّل. وقال رسول الله صلّى الله عليه وسلّم: إ

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the costliness of serving him. They instructed[1150] the skillful artisans in the palace of the House of Abgar to prepare with great care a place for him to stay befitting the honor of his office. They also pitched a canopy of linen and purple cloth for him outside the eastern gate of the city, over a way of two *stadia*, a beautiful sight and the attractive work of skilled artisans, through which the emperor would enter. Pillars which supported the canopy were above them. The artisans put three rows of gold and silver apples around the bottom part of the pillars. A golden cross which had been made with great care for King Abgar was fixed on top of the canopy from above, and it had been set in his days in his royal palace. As the emperor's seat, the great dais was placed inside the canopy, so that he could be seen by the whole populace of the city.

When the city was decorated and adorned, the heads of the Church and the leaders of the city donned white garments. They went out towards him at a great distance to greet him. When they arrived and reached him, he saw that they were smiling, happy, and resplendent in (their) garments. He understood from their appearance that they were Edessenes. When they approached to bow down to him, he dismounted from his horse, received obeisance with his hand, and spoke to them like relatives and kinsmen. He laughed and smiled, saying: "Your request of us has imposed upon you much labor and an inordinate amount of work, not only upon you, but also upon other cities as well, which are located on the route of our passage, and this as you requested."

The bishop of Edessa said to him: "We request justice from Your Majesty's power, that, my lord, the emperor, should not say such a thing. Christ, who dwells within you, will reveal to you, that more than a blind man desires to see light, the cities desire (that time) when Your Just Majesty will shine upon them. All of the provinces of your realm are truly Christian, even if they were drawn for a time to his paganism out of fear of the tyrannical emperor"

1150. Lit. gave.

هدا ملاحد مصنع مصنعه دوم حصوه. مفعصفها مدوه
مدد مدعد مد ، حصلا مدحكه مصلح لمعدد: ،حكمد
مدمصحد: مصنعه مسدد مصدم كه حدا هد. مفعصفها مدمصل
مدمدلمصه مصد مدمد لد. مصلح لحدل مدوه مصد مصدد
مصحف مصه. مدحد ،مدوه مد كمصد مصلح مد معمد. مدمد 5
مدحصد مد ، حصلد لحدل. مصصم مصمصدد مدمعه مدحصه
دوم حصه. مدحصد لحدد مصمصه مدمصد. مصلحل دوم لمعمدد
مصحدد. مصمصمده مصمدد مدمصد مدمد مصه. مدمصمد مصلح
مدوه مصحدد. مصمصدد مصل ، مدوه مصحه. لحدل كه مصلحد
مدمصحه مفعصفحه مدوه مصحمه. مصلحد ،حكمكل مصلح لمعمد 10
مدحدد مصمصد مدوه مدمعه. مدصلحد مصحصه. مفعصلحدد
مصمصمده مصلحل مدمصلحه مدوه مصمد مصلحل مصمصلحدد
مصحدمكل دوم دمعمه. مدمصحدد مصدمصمه مدمصد مصمده مدمه
مصحدمكل دوم دمعمه. مدمصحدد مصدمصمه مدمصد مصمده مدمه
مصمصل دلحده مصحه مده ،مصدلحصل مدحصلهم مصمصد لحد 15
لحفصهم. مدمصحلد حصلحده مد ، مصلح مصمصدد مدمصد مصده
حدمصم مفعصفحه ،حكمكل مصلح لمعمد مدمصد مصمده مدمه
مفعصفحه مدمصحدد مصدمصمه مدمصد مصمده مدمه
مصحدمكل دوم دمعمه.

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"and consented to his will. Your Divinity, my lord, the emperor, can learn the truth of these things from the letters that were sent to us from Antioch and from other cities, which are situated[1151] on the route of your journey. They have prepared letters of supplication and, as the city which received favor and mercy in Your Majesty's sight, have sent (them) to us. Like slaves who have received favor and mercy in their master's sight, we, also, will put forward a supplication and request from Your Divinity concerning them, that they should, truly, my lord, the emperor, not be deprived of the joy of your coming. All the lands of Your Majesty's realm do not suffice to pay thanks for the righteous work and the perfect labor of your religion for the churches of God: Your sad crying for the persecution and oppression of our people; the frequent sighs for the subjugation and humiliation of our clergy; your constant prayers for our sorrow, and the derision of our appearance. What greater things can be requested? Behold, your Christianity did its duty even in the land of your enemies. You have granted a hundred years of peace to the churches of Persia and peace to their members.[1152] Your wisdom has been able to bring about reconciliation between two powerful empires. After these victories which your religion has made, and the good and beautiful things which Our Majesty holds, you should expect, my lord, the emperor, that your passing by the cities of your realm is honored. My lord, the emperor, does it not, therefore, occur to you that now that there will be a great joy for the cities in your coming?"

Jovian gave thanks to God for these things. He hated glory very much, and pride was abhorrent in his sight. He was a modest man, and his humility was by (his) will and not by (his) nature. See to what extent the Prudent One showed his good will of humility. He slackened[1153] his horse's pace so that the mount[1154] on which the bishop of Edessa sat could keep pace, and so that there could be a conversation with him.[1155] He told him those things that God had done through his hands for the churches of God

1151. See: √ܐܬܐ pe. *SL* 587, mng. 8.

1152. Lit. children.

1153. See: √ܐܡܛ quad. *SL* 316.

1154. See: ܟܡܫܐ *SL* 1467, mng. 1.

1155. Lit. so that there would be an answer of the talking with him.

ܡܝܝܪ ܟܠܟܐ ܟܐܘܡܠܐ ,ܡ ܟ ܟܬܘ .ܡܫܕ ܠܝ ܕܟܪܝܟܐ
ܟܬܒܬ ܟܬܘ .ܟܬܒܝܐ ܟ ܠܐ ܐܙܕܥܝ ܟܬܒܬܐ ܟ .ܝܠܡ
ܟܐܘ .ܟܬܒ ܟܠܟ ,ܐ ܟܐܘܡܠܐ ܟܝܐ ܠܐ ܟܐܙܐ
ܐܬܟ .ܟܐܘܟܠܟ ܡܫܟܬ ܟܝܐ ܟܐܘ ܟܐܙܐ ܟ 5
ܟܐܘ ܟܐܙܐ ܟܬܟ ܟܐ ܠܝ ܟܬ .ܠ ܐܐܙܐ ܟܝܐ ܟܐܟ ܟ
ܟܐܘܡܠܐ ܬܐ ܟܐܬܟ ܟܝܐ .ܟ ܡܐ ܫܬܟ ܟܝܐ
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in Persia. While they were speaking and travelling along the road, the nobles and chiefs of Harran turned towards him to do him homage.[1156] When he saw that there was there no one among them from the ecclesiastical orders, he angrily turned his face away from them, sent them away from him, and did not let them approach to do him homage. By means of an interpreter, he asked them about the clergy of the Church of Harran: "What is the reason which impeded them, that they have not come to greet the emperor?"

Fearing and trembling, and without denying, they answered and admitted that many of them had yielded to the will of Julian, the emperor, out of fear of his command, and they had emigrated[1157] because they were ashamed to be seen again by their acquaintances in their cities. A few of them who were steadfast and resolute[1158] had been thrown into mines and rough and far away places, and they had not had time to return to their places."

Jovian was angry at them, saying: "I remember the evil things that the Harranites did to the guiltless servants of God. They petitioned the tyrant for some time, and they captured the mad emperor's mind with words of praise and empty adoration, and he yielded to their calumniation. By their incitement against the Church, its treasures were taken away, and it was emptied of its service. Since they did not forsake[1159] their truth nor disavow their religion, its honored priests who were trained in it were thrown into a copper mine by order of the miserable Julian. I will avenge their sins now which they have committed, and I will punish their paganism." He commanded that iron chains should be placed upon them.[1160] After they were bound in chains, they were to be brought to Edessa where their interrogation and judgment would take place.

The Edessenes who were with the emperor requested him not to send them to their city. They said to the emperor: "If Your Majesty sends these men to Edessa, before their interrogation will take place and their judgment will be proclaimed, their doom in our city will be horrible. The Edessenes will cast them into a fiery inferno."

1156. Lit. they place their faces opposite to approach to his obeisance.

1157. Sy: ܐܙܕܡܥ ܗܠܟ. See: √ܗܠܟ pa. *SL* 458, mng. 3.

1158. Lit. stood in their truth.

1159. Cf. √ܒܛܠ pe. *SL* 931, mng. 5.

1160. Cf. ܐܓܘܢܝܐ *SL* 1235, mng. 2.c.1.

ثبائكم دمه. دكبانكم ترابه كلكحه ٧دم بده. وهجه
٧حجنهنا لح لحمول كم ٧هيكم دكهه ٧بنا شبحجانه
شبعجٌ كم ٧بنه ٧دكحه هنا دكبه بد ٧ه ٧هن. دهبكحهم
كم ٧دنه دكبه. دكبحنت ٧دكه, دهجه دكهدم. دكبنت
بنت دكبه. دهبكحهم ٧حجنهنا ٧دكه لهن دكه.; دهحنبه 5
٧بنا دكبنت وهبلهه لح ٧دكه دكهن لبكحه دكحبٌ ٧هنه
٧دكه. دكحكبه شحلهم ٧دكه ٧هنه دكبا ٧دكبلحه هنك, ٨ دكبه
هدكبلهه شنت كم ٧حجنهنا بنت ٧دكه لهٔ دكحبٌ ٧هبه
.٧هجه دكهه ٢٧بنهه دكحبٌ هنك هنه. ٢٧هنهنه ٧كبكه ٧ه ٧ه
٧دكه ٧دكه: دكحكه 10 ٧دكه كبحبنه لكهٔ. دبنهه ٧كبه دهنبهنبه دكبكبه لكهٔ
٧دكه دكبكبه. ٢هنبنحت حدهٔ ٧هنهبه. ٢دكهنبه كم
دبنحتبه دكهكت دكهنهنبكه ٧لكهٔ. ٧دهنبت دحده دكهكبه
٢دهنهنحنبه ٧دكبه ٢هنبه لحنحت دكه دكه. دبنهبت
دكهنت لهٔ ده دكبه بنه. بنهبه هدهنحده ٧دكه بٌ ٧هه
هدكبلهه دنبت كم ٧حجنهنا بنت ٧دكه لهٔ دكحبٌ ٧هبه 15
دكه دكحه دكهنهٔ, دهلكبه٧ه. دكهنه كنحنبه دكهكبه
.دكبحه دكه دكهنهٔ, دهلكبه٧ه. دكهنه كنحنبه دكهكبه
٧دكه لهٔ ده بحكهل, نهنهبه دكبه دكحكبه دكهكبه,
هنهنهكهبه ٢دنبٌ ٧دهنبه. دكبه>{٢}ه٢ حدهٔ ٧هنهبه٧دكحنحت ٢دكهنه
كم ٧دكبه دكه حدهٔ: ٢دنه ٧حجنهنا ٢دنبه دكهنت ٢دنهنبهكم كم
.دبنهبت دكهنت ٧دكهٔ. ٢دهنهبكهنت ٧حنحت ٧هنهبه 20
٧دكه لهنهكم دكهه كم لهٔ دكبه. دكهه هدهنبه دكبكبه٧ه
٧دكه لهنهكم دكهه كم لهٔ دكبه. دكهه هدهنبه دكبكبه
٧دكه لهنهكم دكهه كم لهٔ دكبه. دكهه هدهنبه دكبكبه
هنهٔ لهٔ دكهنهه ٢دكهنه ٧دكهنه ٧دكه٧ه دكهكه كهنهه
.٢هنهنهه ٧دكهبه دكهنهبه ٧دكهبه كهنهه. دكبنه ٧دكه ٧دكهبه
٧دكه لهنهكم دكهه كم لهٔ دكبه. دكهه هدهنبه دكبكبه
٧دكه لهنهكم دكهه كم لهٔ دكبه. دكهه هدهنبه دكبكبه
٧دكه لهنهكم دكهه كم لهٔ دكبه. دكهه هدهنبه دكبكبه

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“Edessa zealously burns like a glowing fire against Harran on account of the paganism of its residents. Their paganism did not begin just with Julian. Even during the time of the Christian emperors, when they could not display it for fear of the Christian emperors, their paganism was in them like a viper hidden in its hollow. Now, my lord, the emperor, if you wish, and it is proper in your perception, these men should be sent to the city of Constantinople, and their interrogation and their judgment should take place there.”

The people of Tella who were with the emperor quarreled strongly with the Edessenes and shouted against them before the emperor, saying: “What is this familiarity which the Edessenes have taken, to improperly command Your Divinity? How can one not be angry at what the Edessenes thought of considering to do to our city? They removed and threw a sheave of thorns from their city, and, like malicious people, they threw it on our city, hoping that, God forbid, the feet of the Unclean and Impure Ones of Harran would step in our city. Like blind leaders who were a stumbling block for their city, let them be sent to their city, cast in shackles and tied in chains, and their judgment and interrogation will take place there. By the chastisement of these Impure Ones, fear and trembling will descend upon all of the inhabitants of their city.”

The pronouncement pleased the emperor, and he acted according to their word. He sent them tied up to Harran until he could send them a judge to hold a hearing for them.

When any inquiry concerning the religion of the Church was dealt with, the emperor greatly praised the Edessenes, saying: “Even though today, Christianity, due to the fear of our authority, our ruling religion, has spread uniformly over the entire realm, Edessa, more than all cities, has given proof of (her) religion. When paganism burst forth in it and erupted[1161] in it upon itself, the true religion was hidden for fear of the evil emperor’s command. The (other) cities were in great straits and yielded to his idolatry, (but) Edessa, the Blessed One, the city of”

1161. Cf. √ܦܪܨ pe. *SL* 214, mng. 1.

ܡܫܝܚܐ ܡܫܚܝܢ ܐܢܫ ܘܐܡܪ ܠܗ ܡܫܝܚ ܐܢܬ ܘܐܢܐ ܡܫܝܚ ܐܢܐ

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"Christ, remained in its truth, publicly displayed its religion like the sun, and did not dread the threat of the tyrant's anger. She was also not frightened by his letters, but she scorned his letters and belittled his paganism. She immersed the letter which he sent to her in her dirty mud. When he strongly threatened to destroy her and angrily set his sights on invading her, she hurled scorn at him in a letter that she composed for him. She stoned him with insults as with stones. Indignation took hold of the madman, and he swore by his idols that he would not enter her. Who cannot extol and dispense honor to the anointed city in which Christ made His blessing dwell? If she found favor and mercy in the sight of her creator, how much more so should she be precious and honored in our[1162] sight?" When he had extolled Edessa with many things, he lifted his eyes, saw her from afar, stretched out his right hand, blessed her, and crossed himself, saying: "May the Lord bless your citadels, and may He make (you) fertile and increase your inhabitants. May your name be honored and your religion be extolled everywhere.[1163] May the Lord give me the opportunity to repay you for the labor of your religion. I will lift up your head, strengthen you, and put you at the head of all of the cities of my realm. When He has given me the opportunity to sit on my royal throne, I will spread eminence over you for the Lord."

When Jovian finished blessing Edessa, the Edessenes who were with him approached and requested him to send them in advance of him. They said to Jovian: "My lord, the emperor, we have learned that many people from the whole land of Mesopotamia wanted to assemble in our city, just as much for its peace, and in homage of your coming. If Your Divinity so desires, command to let your servants pass before you to put the crowds of our city in order, to separate the men from the women, the young and the children from the old men and the old women, even those (women) who are pregnant with those carrying (babes) in their arms, so that when your blessed coming will take place to them, no trouble will be mixed with the joy of our city from the great turmoil of the dense crowds."

1162. Sy: ܟܚܢܝܬ our inferiority. Cf. ܟܝܢܝܬ *SL* 175, mng. 2b.
1163. Lit. in all ends.

هسنم ملک کی مصنع هنحنده. هنده مبنیع مسعدا
ملا کمه. مسنیا معنسا مصمل کی هنده ملا معنحنهم
هنمسه معتنهنحت مهلم ملم. هنصنهنهم معنیا ملا کی
نحه. نیا نعدا مصنحل معنحل معنحنهنا مسهضه. معنحنهست
لحنه ملا وندا, معقم نهمه: معنحنه کی مصهم نیا نحمه
ملقنحنا مسهده. نیا هنحنا مصنحت ملهله مت هنع. نیا
ملا, معنیحنهنت مضه مسعل ملهت مسهده. معنحنا ا مسهم قت
معنحنت مت, نعنه مسعدا ملهسعت ملهنحنله. نیا لحنه
مسنحت قنحت کمه. مسنیم نیا عنیحنه معنهنله ملا مده
تنیکم ا هنیم کی قنحت ننهه مصت. مصنیه مسهم هنعم
هنیم. ,معنحنا نیا مزم معنه ملهنتحصت نحه. ننهنهه
نه معنهم معنحنه معنحه نعنهه. لحنه کی معنه, معنحت
تنیا. مصنیحنحل مصهده مزنحه. مصنیسم مزنت ملا. نیکم
مصا مزنت لا نیکم. نعقنهه لحنه مصنحنحم معنهنهه مصحم
مصنعصمه مصنعنت هنیمه. مصنحنحمه ملصت مصنحنا
مصلت عنیحنه. مسمنمه ملهنتت مصلت عنت مصنحنهمه
مصنعنا مصنهنت لت مصنهم لا حمسه مت. مزنحل مسهنحه
.معنحلحنا مصهنحت لت مصنهم لا حمسه مت. مزنحل مسهنحه
مسهنحم حنیه ,معنحنا معنحنحنحل همسنحمه نیکم نحه ❖
ننحنمه. ,معنحنه کمنم نعدا مسم مصنح. مصنح مزنم هنمه
مت کی مزنیکم مصنحا. مصلح ,نیت لل کنعنا. همسنحمل سا
معنعنا مه مسم. ,نیسم هنحا مسلح مزنهم مت. کهنحنل مصنحنمه
.مهنحنم مصت کی هنمه لحنم مم. مهنهنت معنیکنله
نهنحنحا معنیحت معکیا. معنحنه مهنحت کنیحنه نحنه
.مزنیکم مسم مصنح مت مسلیا مصنلحنه. مسحا مت مزنیح مصنیحه
.مصنهنحنت کنمحنا کنمه مت مصنهنحنت مسحیا کنمه مم
کنیکم نحنه مزنمح مصنحنحه مصنحنا مزنیکم مم مصنح مت مسلیا
.مزنحنح مهنهنت کمنحله مسسیا مزنحنح نهنحنحا معنمسح

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"We have also assuredly learned this, that the Edessenes have even brought beyond our city gates the sick out on beds to have relief from their suffering when Your Majesty's righteous faith will cast its shadow over them."

The emperor consented to the request of those men and sent them in advance of him to announce his arrival. We lack the time to write as is fitting with what praise, solemn procession, and sounds of adoration Edessa received the Christian emperor. At the righteous man's entrance, God made a great joy for Edessa, and wonders happened during those days of the holidays that Jovian designated for God, which were the joy of the peace of the churches.

On the very first day of the festival, God brought about a public miracle by means of the Christian emperor. A certain Christian woman of the city named Maria, the daughter of well known and distinguished parents, had been bedridden for eight years by a serious illness. Because of the severity of her sickness she continually asked to die. On the first day of the feast, it occurred when her servants were taking her in an invalid's chair[1164] to bring her to the church to ask in her prayer to die, that, behold, the emperor met her on her way. Caesar's soldiers rebuked her and pushed her away from him. When the emperor saw that she was tormented by the illness, he was grieved for her and commanded to bring her near to him, thinking that she was asking him for some gift.

That prudent woman pondered within herself, saying: "Perhaps this is a call from God"! When her servants brought her close to him, he asked her what she wanted. Because of the pains and the sufferings which enveloped her, she was hardly able to answer the emperor. With difficulty and great anguish, she entreated him, saying to him in a weak voice: "Merciful emperor, full of goodness! I ask you to have mercy upon me, and to rid me[1165] of this affliction which I have endured for eight years, and it has not yet ..."[1166]

1164. See: ܚܝܛܐ *SL* 614, mng. 5.

1165. See: √ܥܬܩ af. *SL* 208, mng. 2.

1166. The meaning of Sy ܐܬܚܕܝ here is unclear.

وقف مرهوبة نسيتها قدم. بنيت مدت قد لم علم
مرحبا رمى مدينة بفتحتها شجرة كم بحا سمعوه
كاحتلوا بفاحشتهم رمسلح طلبوا مكر: رمى كلوه كم
بعد. تلم مريح ا رمشاحتها مكلم لم حلم كم. مكتبة
مكتوب مكتبة. مشهدك لح رجعتها، مصنوع رلم 5
مكتبة بنى مد. مشهدة مكتبة مكتبة {مكتبة} مكتوب تلم ملح شب بحضورة لم
مكتوب جاءت. <مكتبة> مكتوب تلم ملح شب بحضورة لم
مكتوبة بحا مد. مكتبة مكتبة مكتوب، مشهورة. بسلكل 10
مكلمة، مشاتك مسلم بحم مكلم مكلم. بنتكة مكتوب
بمكتبة مكتوبة شب مكتوبمشم مدم بحا مكتوب. مكتوبمشم
هوم مكتبة مدم. مستعينة مكتوبة مكتوب {،}هيئ. بنيتك مشم
مكتوبة مكتوبة لم جدح. تعلم هوم مكلم بمكتبة مكتوب 15
بشلكلة: مسيحة مكتوبة بمنتج بل تلمكم مد: مكتبة
لحمشكم مكلم مسم. بمكتبة مكتوب بمكل لح لمكتوب مكتبة
مم ،مشتوبة لح بمشمشة بمكتبة، مشلق شب مكتب. بشيشك
مل هيئ. بنمشيك لح مكتوبمكتبة بمدم مد: مكتبة مكلم لم 20
كتب مكتوبمشكتبة بحم مكتبة. مشكل بمكتبة تتوبة. بشلب
مكتوبة. بمكتبة بشكتوب مكتوبكلم لم، ش. مل هوم مكلم
بمكتب بمكتبة مدم. مسلم كتب مكم مم مكتوبة بحضا
تمشكل لم، ش. مكب ح مكتبة بل مرمم لمكتب. مشكتوبة
لم مكلم مكلم هم مشتكل بمشتكم. مكتبكتم مكتمشكة 25
مكلمشم لم مكم هيئ. بل مرمم كتشيئة مد كلاتمة مكتيك
مكتوبة مكلم مكلم مكم مكتبة. مكتبة مل هوم مكتبكتم
مم مد كلاتمة لح مكتوبة مرة مكم بمشيكم. مكتبكتم مكتبة
لحشكم لمكتبة مكم. لم مشتبة مكتيك مل مكتبة. مب ،بمكة

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"in my limbs."[1167] The emperor was angry at this statement and said to her: "Oh, woman, why have you spoken this reviling speech about me,[1168] for I am a sinful man? Had your request been revealed to me (in advance), I would not have permitted you to have been shown to me. I am neither a prophet that I can strengthen you from your illness, nor am I an apostle who can give you health."

That woman said to him: "My lord, I beseech you. I am not asking for health. I know that my sins are not worth this, but since, my lord, I have learned about you from many people, that you are a righteous and holy man, and God hears and accepts your prayer, I[1169] request of you, and I[1170] supplicate you: Ask God for me to quickly put an end to my life. I have been miserable from illness, and my soul has been has been tormented from suffering."

The Prudent One and the One Full of Goodness was grieved because of her. He soothed her,[1171] and said to her: "Go, woman! Hope in God, and do not give up your hope[1172] of your (recovery to) health. God can[1173] quickly heal you with His mercy."

He comforted her and dismissed her from before him. He entered the house of the Lord, grieving for her and taking upon himself the suffering of the stricken woman. He commanded that a hair covering be spread in front of the steps of the sanctuary, and his servants did as they were commanded. The righteous emperor approached painfully to toil in prayer for the stricken woman. He bent down, placed his head between his knees, and prayed devoutly to God.

When it was the time for the reading of Scripture, the row of bishops waited for the emperor to arise from his prayer, so that they could then go up to the seat of the sanctuary.[1174] When the emperor lingered in his prayer, the bishops were astounded and asked each other: "What is the emperor's sadness?" One of the bishops, named John, who had greeted the emperor when he had entered the church, answered[1175] his colleagues, saying: "A certain stricken woman, who has been tormented with an illness for eight years, brought him a request when he entered the church, to bring"

1167. I.e. I have not died. Cf. ܡܚܠ etpe. *SL* 769, mng.2.
1168. Lit. my insignificance.
1169. Lit. my hardship.
1170. Lit. my misery.
1171. Cf. √ܡܚܠ pe. *SL* 769, mng. 1.m.2.
1172. Cf. √ܣܡܟ pe. *SL* 1212, mng. 1.o.1.
1173. Cf. √ܡܗܠ pe. *SL* 745, mng. 5.
1174. Sy ܒܝܡܐ < βῆμα. For the mng. here, see: *PSm* 519, mng. 4.
1175. Cf. √ܐܡܪ pe. *SL* 934, mng. 11b.

ومد. شا بحمده منه منحل هجد مكلح مه بعقهشهد. حتنه كه
مدحل ه.، هنه كي لد منه. مكهدح، هللم منحل مكهشد
لحد هنده حنب مل بحلمكه لا هنه منكح. ولمده. مكلم منه
مكهد. بحنسهجد كه محكوبعده: منه منحد ولا. حنده مسهشهد
وشا منه مكنه. منه مكمه منحلسه لا. بحلد منه منحد 5
كه, بعد شلح هجلا لاكه مكه. مدنسا, مكتم حنهد مكا: بعد
سكهل كه منحنهده: مكنهده مكنسا هنه مدحل ه. منمنتهه
مل مكهدهجنده, هنه كيلمد منحد منحد. منسلمد حنه مكحنضه
هنده. لنتم منحلهد لحجد تنحدا. منسلمل لد حد. هكدوحده 10
مد وشا. مدا كحلمد كه بعده هنشهدهده منهجد كه بعد لا
بحمده منحلد مكنده. هنلد سل هنده. منهنحلم مكنده مكهنه
مدحه مسهشهل مكا منسلمد, بحمده.. منهشهد لا. سل
مخحنهد لحجد. منسلمدا, منهتمد بعد, هن مكلم. مخحلسهد
حد. مدحنده هنهجد لحد. منحنده كه هنهده هنحده,منحنهجد 15
مدحا حنده بعده. مهنسحنده هنهد مسهجد لمهده سل مدحه
لمحجل: هنمنهسهد مكنسا مكلم حنهد دهمل حنهشهدا مكحمد
هجد مسهنا بعده دهجد هنده. منهنسحنه مشهشد هلد مشهل كه
مدحد مدهم حنه. منسلمل مدهم حهجنهد هنمكهنهده.: منحنتجد 20
.مكلمل مكهنهسهشد مكهجم سل دهمه وشم. مكهتحد مدسهه
حنه مكهدحد مكهنحنهل دهمه حنمده منهنل كه كه هجمده
دهمه مجحده. مكهنهسهشد دهمه مدحنهنهد. منهنل كه مكلم مخ مد
دهمنده مد مد. مكلمده منهنهسهد حد, هن مكحد. مدتتم حجد 25
لمحنهشهد مكلم جد مكم دهمه: مسهده مدهم منحهده مكهنهسهشد:
حد, منحتسهد مسهنا دهمل هجم مكم. مشهنل لمحد حد مدهم
مهجده مكنهم سل مسهده: مشهسنحه مكم مد مشهشد. بحمد
هن حتهده. مشهنل لمحد حد مشهنحه سل هجلم: مسهنجد شل

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"a request for her to God, to have relief from her suffering. My brothers, this is, truly, the emperor's prayer."

When the nine other bishops learned from the bishop, John, the reason for the emperor's sadness, they were quite amazed and astonished[1176] at the Christian man's prudence. This caused them to feel remorse, saying: "If the emperor, who is a layman, and is not obligated (to deal) with the demand of the sick and the diseased, displayed all this humility before God for the sake of the suffering of this miserable woman, how much more so is it fitting that we should take upon ourselves the burden of the flock which has been entrusted to us, to pray unceasingly, to supplicate, and not to be weary[1177] for the sick, the anguished, and those who have been very badly affected."

The bishops consulted[1178] with each other and did not go up to the seat of the sanctuary on that day. They bowed in prayer until the time of the reading of the gospel of our redeemer. The whole congregation of the church knew that this entire prayer was because of Maria's suffering. Everyone sorrowfully presented a request to God for her that He give her relief. When it was time for the priest to stand by the altar and to offer the Eucharist, Jovian poured out his soul in prayer before God upon the covering of hair on which he was standing. He prayed sorrowfully and supplicated God for that woman to have relief from her suffering. When he finished his prayer, received the Eucharist, and the service was fulfilled,[1179] he gave gifts in a royal manner[1180] in the churches. He gave not a small amount of gifts as well to the crowds of the city who were assembled in the church and in the inner and outer courts, so that they should be happy and rejoice in the holiday of the peace of the churches.

When he rose to leave the church, the crowds of the church shouted the praises of the Christian emperor, and they praised and extolled his faith for a long time. When he went out of the door of the church, the sick woman met him, and she implored him with tears and wailing. When he saw her, he was not angry at her, but

1176. Read: ܡܬܚܡܗܟܝܢ.

1177. Cf. √ܟܠ pe. *SL* 702, mng. 2b.

1178. Lit. took a thought.

1179. Sy ܣܒܪܟܬܐ ܕܫܪܝܪ; cf. Sy √ܫܪܪ pe., SL 1612, mng. 2.

1180. Sy: ܡܠܟܝܬ ܐܝܟ ܕܡܠܟܐ.

ثم كلام لم يعرفها بل معناه: المثال الخاص بطلب
منه، وتأتي له مخصصة. فهذه حكاية مخاطبها غير، ثم هذا
{;} فإن مخصصة لمن هو ذات فعله قد. نحوه هذا قوله
مبتدأ مخاطبة فهذه خاص هذا. نحوه مخاطبة
5 محكم لم هذا. فهذه أصحاب من ذات قوله. محمد
ثم كلام غير له: المثال عند محكمة مثل هذا
المعنى محكمة مخاطبة مبتدأ محكم مثل محمد هذا: هذا محكمة
فهذا هذا مخصوص عالم هذا لم غير: لم فإن هذه مخاطبة
10 فاعلم. فهذه غير غير فاعلم ما غيره محكم مثل. لم
محكمة محكمة ذات فاعلم هذا. قد لم عند مبتدأ مخصصة
فهذه فإن نفسه فهذا. هذا غير نفسه فهذا
مخاطبة مثل هذا مفهوم فهذه ... أصحاب مخاطبة
مخاطبة مثل هذا مفهوم فهذه ثم غير فإن مخصوص
15 عند. مخاطبة المثال فإن مثل جاء مخاطبة غير فاعلم
غير. فهذه مخاطبة فهذه لم هذه فاعلم فهذا هذه
لم هذا غير عند عند. ثم كلام لم مخاطبة ثم هذا، ثم فإن
20 فإن مخصوص جاء. فهذه غير فإن مخاطبة جاء مثل لم
مخاطبة فهذه مخاطبة فهذا. محكم هذا غير. فإن
جاء كلام غير. فإن مخاطبة فإن مخاطبة: فإن هذه
فهذا هذه مخاطبة أصحاب أصل. غير لم فإن مخصوص
25 هذه ... مخصص محكم مخاطبة لم أصل فإن
غير عند. فإن مخاطبة لم هذه من غير هذه فإن
فإن مخاطبة. فإن مخاطبة فإن مخاطبة. فإن هذه
لم. ثم غير لم. ثم عند لم هذا هذه. لم غير مخاطبة

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he waived and quieted the crowds of the city, so that her request could be heard. She supplicated him, saying: "My lord, the pride and the glory of the Church, I request from you not to be outside the joy that was in your realm. But let me, also, be happy and joyful in the Church's holiday in which the cities and the villages of your realm rejoice."
Jovian said to her: "Oh, woman, believe me, if you had discovered my heart's suffering for you, you might not have wearied me with your request. It is fitting that you prudently understand that your request is in the hands of God and not in the hands of men. My daughter, I presented a prayer and a request for you to God as much as a suffering man can. It is now up to the Godhead, if He wishes, to heal you in His mercy. He alone has abundant mercy on His creatures. Help overflows from Him to the needy. Supplicate Him and ask Him to help you."
That woman said to him: "My lord, I beseech you. You can also (act) with God. Heal me."[1181]
That Christian and True One, thinking that she was asking him (for something) for her needs, abundantly gave her gifts.
She did not take (anything) from him, saying to him: "My lord, the emperor, I am not looking for this, and I also do not have any need of it. I truly, have only one request of you, to have relief in my hardship."
Jovian said to her: "Oh, woman, I said to you once that what you asked is in God's hands."
That woman said: "My lord, behold, I see, that the Lord's hand is with you. There is a right hand which is concealed in your right hand which gives health to the ill and healing to the sick. My lord, the emperor, why do you refrain from healing me? Just hold your hand out to me, and I will be cured from my pain."
Those bishops were amazed and wondered at the woman's faith. They asked the emperor not to deny the believer's request, saying to him:

1181. Lit. my hardship.

هُ. هُهلحصُ لهُه ح حمهُنا: لهُهنتها هيتح لهوه {{حلاه}} حلاه
هُهلهه. هِنه لهُه لهُه لهحتا. لهِنهلهُه ها هوه لهحصُهلهُه لها
.لهنلهوهُه هوه لهُهنتها لهُهنهُه لهوهُه لها. لهُهنتا هِنهحصهوه
هُه لهنلا لهُهنتا هِنلهلهه حصُهلهُه لهُه هُه لهنلهه لهُه 5
لهحصهه. هوهحصُه هِا هُهلا ... لهنلهوهُا لهِنهوه لهُهنتا
ِنحصُه لها. هُحلهتا حتا هُهلهصهه حا لهِلح هلها .. لهُهلهُه
.هُهلحصُلح لهحصُهلهُا هِلا حا هُنا. لهحصُهحصُه ها {ه}هوه {لا}لهِلح
لهُه. لهصهتا لهنهُه لهِلا هُحلهُصه، هُه لهسلها، هوهتلهُه
هُهنه. لهُهصهه لهصهُه هِه لهُهه، تهُه هُهوه لهِلحتا، هُ، هُهنا 10
هوها لهصه، هُه هُهوهسلها. لهسلهُ لهُهلهُحُه لهُهنا ُه نحلح
تهسلح هِلا هوه ها. لهحصُ ُه ها هُهه لهُه. ؛هُهحصِتهُ نحِنصه
.لهصِتهصها لهِنهُحه حِنها هُنصه. هُهلحصُلح حا لهِتهصه لهحسُا هُهه
هُ، هُ نُهلهُه ها لهِنهه ... نحِنهتا هُنه نحصه صهحصُهه ها
هُهنتُه لهِلحتا، هُ، لهسلهُ صُه هُهه ُهه. ،هِنه لهُحه لهُه لهحصُ 15
صُهتا نحصه لهُهه: لهِنهِصه لهحصُهحصُه حِا هوه. ،هُهه حِهسلها نحصه
هُ، .. هُهلحصُلح لهُهحِهُحه ها تحوه. هُهلهصهصهصها هُهنه لهُهصه
لهِنها صُه حِلا. ،هِنح ها هُهوه لهِنهه. هُهنه هُحصه لها صُه
ها،لهصه، هُ، لهِنه. لهصهِلهصه هُهلح صُه هُهُه ُهه. لهُحلح ،هِنه لهِنهه
ها هِنهه. لهُهنهُه ها ... صُه لهِنهه حِا لهِنه. لهُهلهُه هِلا. لهصُحه 20
لهُه لهِنه لهوه. هُ، لهُهلهُه ها لهِنهه. لهحصُه لهسلها، تهُه
لهحسُا لهُحه لهحصُه لهحُحصُهه. لهُحه هُه لهِنهُا هِنهُا. ،هِنه
لهحلح، هِنه لهحسلا. لهحِحصُها لهُهلهصُهه هِهسلِتا لهحسلهه
هُحسلهُه لهوه. صُه ُهصُه تهسلح لهِنه. لهُهلهصُه صُه لهُحلح
لهُهنتا لهُه. ،هِنح ها هوه لهِنهه. لهُهحصُهحصُا هُهلحصُ 25
لهلح لهُا. لهحلح ها هوه لهُحه. لهُهلهُه هُهلحصُهحصُ
صُهنتا لهحلا: ،هِنح ها هوه هِنهه. لهُهحصُهحصُا هُهلحصُ

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"My lord, the emperor, perhaps you should truly, indeed, look at this happening. Perhaps this is from the Lord, to be publicly known to everyone, that you have the Lord's hand for healing."

Jovian said to them: "My brothers, why when you rightfully received the gift of healing, and like faithful stewards were entrusted with the keys of the universe,[1182] have you falsely placed the gift with which you were entrusted upon the face of a weak and miserable man? I, alone, know my sins, and I am conscious of my failings."

The bishops said to him: "Heaven forbid, Your Righteous Majesty, that any matter at all of sinful dross should touch him. But since your religion is pure and your righteousness is immaculate, when you appear with an open countenance before Christ at the revelation of His coming, the Church will confirm your beneficence before its lord: You were strength for her in her trial. You sprinkled the blessed dew of your blessed counsels upon her. You made the tyrant's anger powerless over it. A constant prayer is offered to God for you in the mouth of its congregants to lengthen your years on your royal throne for its peace and for that of its congregants."

Jovian gave thanks and praise to God for these things, that He had given salvation to His Church through him. That woman did not cease to weary him with her request. The Christian and True One did not become angry at her request, but he comforted her with his pleasant words, saying to her: "Oh, woman, why did you weary yourself in vain for this? These things that you asked of me are difficult for me. My daughter, call to God, that He should send you healing for your hardship. The hard things are simple for Him."

That woman said to him: "My lord, the emperor, it is a simple thing for you only to stretch out your hand for my hardship. Or, perhaps, your soul actually loathed my pain and avoided me[1183] in order not to come close to me. Behold, Christ, who dwells in you, did not flee from the unhealed pain of the woman in pain who approached him.[1184] If that Pure and Purified One, holiest of the Holy Ones, was not loathed by this afflicted woman, is it right that you, my lord, the emperor, should loathe your servant woman?"

1182. Sy: ܪܚܡܐ ܕܡܫܬܡܫ ܪܚܡܐ.

1183. See: Luke 13:10ff.

1184. See: √2# ܫܡܠ pe. *SL* 420, mng. 1b.

ربه كم ابحدن. ملحلح ,بم مرم مربحصص مح ابصم
محمد هرم ربحنا مندن. ولحلح حدنهم ملحح لمحا. بدمم ,ه
لهمم حد ثمر ملحل. هصنحص لهمل بحم. مرهمصهل
مرهح حمّ همده. مرهمصهن مرحمصح لهمحص مرهمحص
مدمه. ربحصحدده مصمنن مدمق لهمحصههم مصمنصم
مصه وهم حد: لهمحصههن مرحمصحل همملهم ههمحصه
ممصه حصّم مرم حدّ مدمحد هم مرمن: مصمنه مملهم مصنحا
مرهمحلحل بل هس. مصصفحهم مل وهجم ... ,ّ كحصح مرم
ملهم. مرهلهمن همملحهه كم ابحدل همه هح حصحدّا. مرهمنا
مرسهم: مرهمحلح مصهّح مرهمحنمن مصصه مرهمحنمم مصحا حد
مرهمحلحل مرحدحا مح. مههمهحمن مملحح مرسصص همه
ملهّ بل همهنه. همحسصح ملهم بل همحمن. همّح همه مرهمح
مرهمل كم مصنهّا مههم همه همصه. ربحنّح مصحلّحمن مصنح
حد مصنع وحدا. وهملهم مرسلهل همتلم همصص مرهمصهم
مم مصحسحص ... همتلمنه همصه لهمّح. وهمحلحمن مصهوحص
مصنوحه مممهك حصمن: مصحصه مرهم مرحمه مرسلهل. وهلمص
مل مرمحلمن كم همحم مملصه مل. ,هّ مم مرهمهم ... مههمل
.همهمحصحص نصصهمهم مل. مرنوصه مصحصمص مم هم. همهمحصحص
مصحل. هبل نصهم حد هبّ مرحم مصحص مسمن, مصحبّح همص ملهم
مص, همهمصه: مرحمص همصصنهم نصصهن <,همهملح> {,همهملح} مرهمهم مل
مصحلحم نحل نحمه حمم.: ,همح ,نم مرسلهل. مص لهمحمن وهمم
مرهمهم مل مرنصم. مرهلهّح صصصه نصح حمم مل. نحن كحمهل
لهصوه: حمسح مرحمه: مملحح ,نم مملح ,هم مملهّح مرحمم.: ,هّ
.نصمح كم مصصه همّ كحصح كحملحح مح مملحمن مرم. همم كسهل
.مصح نصحمن مصصه مرحمم. لم نصنههم ملمن ,مح كم همحمم
مصه. هبل همحنمن مرهمصحم مرهمهم: مصصهن همصح كم مح ملا
مرهمهم كم مبل همّ كحصح ملا: مصنتم مصه ملل كحمم مصصه حمهل
.همم هنّا مرهمهم كم كحصح همّا: مملحح ,نم همهم: مرهمصحم

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"My lord, far be it from you to do this, for you are a Merciful One."
Jovian then sensed that woman's words, and he was frightened. He approached her in the ardor of his faith, stretched out his hand, and said to her: "My daughter, may the hidden right hand that removed our ...[1185] and gave healing to the sick, heal you mercifully through us[1186] and give you health."
At the mention of the Prudent One's word, she regained her health from her illness and stood up. Her complexion shined, and she recovered, as if she had never had an illness. She thanked and praised God who healed her with His mercy. She blessed and bowed down to the Christian emperor and kissed his legs while crying. He pushed her away from his legs, saying: "My daughter, bring your thanks to God, who healed you in His mercy, and not I."
The Edessenes then lifted up their voices in his praise, and they exceeded all measure[1187] to extol him. The crowds of the city offered[1188] him all manners of words of praise, so that the Edessenes let him arrive at his camp on that day with difficulty. The True One was angry at these words of vainglorious praise, and he was afraid that, being the result of a temporary praise which ceases and is completed, it would be devoid of the eternal praise which he was looking for.
God did many other things by means of this Christian and True One, for which the time of our narrative for all of them is too short to be extended. The commemoration of those things which we have written for the Beloved Ones is little from a large amount, enough from which they can learn that God's hand accompanied Jovian in all his actions - a man who loved and adored God with all his heart and with all his soul, kept His commands, pleased His wills, and acted well before Him all his days. He walked in the paths of Constantine and did not deviate from them, neither to the right nor to the left. He extolled and honored the churches and gave to them treasures which Julian, the Evil One, had taken from them. He exempted the holy divine clergy from imposts. He wrote letters of peace, reconciliation

1185. The translation of عملك is uncertain.
1186. Lit. our inferiority.
1187. See: √عذب etpe. *SL* 1604, mng. 3
1188. See: √عمعجك quadref. *SL* 1538.

ہوتم۔ ہکسوئب ہنم ہئےک ۔ ہوم ہتحہا ،ہب ہل ہھ
ہکہاہب۔ ۔ہاہاہمہ ،ہٹ ہکہاہمہ ہنلتح ہع ہھنحہ
ہکہب۔ ہب ہحہہ ہتہم ہب ہحہہہ ہہاہل حہہ ۔ہہاہحہہہ
ہ، ہٹ۔ ہمہئہح ہکہلہھ ہحہہہ ۔ہحہلہ ہلہہہ ہکہھہ ،ہہہ
ہکہلہھ ہحہ حہاہہ ۔ہکہہئہ ہحہہھہ ۔ہحہہ ہہہ ،ہہئہ
ہہہ۔ ہہہہہ ہہہہہ حہ ہلہہھہ ہہہہہ ہہہہ ہہہہ۔
ہہہہ ہہہ ہہہہ ہہہہ ہہہہ ہہہہ ہہہہ ہہہہ ہہہہ ہہہہ
ہہہہہ ہہہہ ہہہہ ہہہہ ہہہہ ہہہہ ہہہہ ہہہہ ہہہہ

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forgiveness, honor, and exaltation to all the churches of his realm. He also wrote letters to the other empires about the peace of the churches and the relief of the Christians. He purified the Roman Empire from the stench of its idolatrous sacrifices. He demolished their tables, uprooted their altars, persecuted their idolatrous teachings, and uprooted their places of assembly. He brought their treasures into the treasuries of the Church, placed heavy imposts upon the Jews.[1189] Concerning the chiefs of Rome who were persecuted because of Christ, he commanded that double the amount of their properties which the authorities had seized from them should be returned to them. These Christians and True Ones did not consent to take more than what they owned. Jovian sent and brought them from Rome with great honor, and like people who were more honored than he, paid them honor and kissed the place of the chains of their hands and feet. They beseeched him not to invalidate the labor of their religion by a temporary honor. Jovian did not agree with their appeal, but although they did not wish it, he made them the head of his senate by force.

During the whole time of his administration, Jovian loved to walk in the straight paths of the Lord, and to do justice and righteousness. After he sat on the throne of Constantine in Byzantium, he reigned as emperor for eight months, and the empire was secure in his hands. His name was known in all the provinces, and he made peace reign in the churches during his time, as in the time of Constantine. When his spirit was happy and his soul rejoiced in the salvation which God had made through him for His churches, he asked God in his prayer, saying: "Oh, powerful Lord, the God of my forefathers, please, if I have found favor in your sight, now that my eyes have seen the salvation of your Church, gather in your servant's days in peace, and my Lord, spread, your merciful wings upon your Church after me. God always accompanies those who worship Him, hears their request, and does their wish. Hear the prayer of the righteous emperor, and do the will of the Christian emperor's request."

1189. Lit. the nation of the crucifiers.

ومنهم من قال: إنه من الجن، وهذا كلام لا يعبأ به. وقال آخرون: هو من الملائكة، وهذا أيضاً لا يعبأ به؛ لأن الملائكة لا يتناسلون ولا يأكلون ولا يشربون، وهذا كله من لوازم الحيوان، وهذا الذي قاله هؤلاء لا يعبأ به. وقال آخرون: هو من الحيوان الذي يقال له الغول، وهذا أيضاً لا يعبأ به؛ لأن الغول لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الهاتف، وهذا أيضاً لا يعبأ به؛ لأن الهاتف لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له السعلاة، وهذا أيضاً لا يعبأ به؛ لأن السعلاة لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الجن، وهذا أيضاً لا يعبأ به؛ لأن الجن لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الشيطان، وهذا أيضاً لا يعبأ به؛ لأن الشيطان لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الملك، وهذا أيضاً لا يعبأ به؛ لأن الملك لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الروح، وهذا أيضاً لا يعبأ به؛ لأن الروح لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له النفس، وهذا أيضاً لا يعبأ به؛ لأن النفس لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له العقل، وهذا أيضاً لا يعبأ به؛ لأن العقل لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الفكر، وهذا أيضاً لا يعبأ به؛ لأن الفكر لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الذكر، وهذا أيضاً لا يعبأ به؛ لأن الذكر لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الأنثى، وهذا أيضاً لا يعبأ به؛ لأن الأنثى لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الخنثى، وهذا أيضاً لا يعبأ به؛ لأن الخنثى لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المخنث، وهذا أيضاً لا يعبأ به؛ لأن المخنث لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المؤنث، وهذا أيضاً لا يعبأ به؛ لأن المؤنث لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المذكر، وهذا أيضاً لا يعبأ به؛ لأن المذكر لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المخنثة، وهذا أيضاً لا يعبأ به؛ لأن المخنثة لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المؤنثة، وهذا أيضاً لا يعبأ به؛ لأن المؤنثة لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المذكرة، وهذا أيضاً لا يعبأ به؛ لأن المذكرة لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الخنثيان، وهذا أيضاً لا يعبأ به؛ لأن الخنثيان لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المخنثان، وهذا أيضاً لا يعبأ به؛ لأن المخنثان لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المؤنثان، وهذا أيضاً لا يعبأ به؛ لأن المؤنثان لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المذكران، وهذا أيضاً لا يعبأ به؛ لأن المذكران لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الخنثيات، وهذا أيضاً لا يعبأ به؛ لأن الخنثيات لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المخنثات، وهذا أيضاً لا يعبأ به؛ لأن المخنثات لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المؤنثات، وهذا أيضاً لا يعبأ به؛ لأن المؤنثات لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المذكرات، وهذا أيضاً لا يعبأ به؛ لأن المذكرات لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له الخنثيين، وهذا أيضاً لا يعبأ به؛ لأن الخنثيين لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المخنثين، وهذا أيضاً لا يعبأ به؛ لأن المخنثين لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المؤنثين، وهذا أيضاً لا يعبأ به؛ لأن المؤنثين لا يتناسل ولا يأكل ولا يشرب، وهذا كله من لوازم الحيوان. وقال آخرون: هو من الحيوان الذي يقال له المذكرين، وهذا أيضاً لا يعبأ به؛ لأن المذكرين

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His death occurred in his bed of rest in the year 675 of the Seleucid Era.[1190] He died justly, and he was buried with honor as his manner of conduct deserved.

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I, Apolloris, the inferior one, the servant of Jesus Christ, the trustworthy one of Jovian, the emperor, composed these chapters for the Eminent One and the lover of God, Mar Abde'el, the head of the monastery of *Sndrwn Maḥoza*, who is a Prudent One, a lover of learning, who, through his deacon, asked us to write for him the narrative, order, and type of the war that took place in our times, requiring us to begin in our narrative from the sad death of Constantine, the Christian, until the life of Jovian, the restorer of the churches, came to an end.[1191] We carried out the wish of the request of the distinguished priest, the prefect of the monastic conduct. We have compiled these narratives in their correct form and order, successively, as they took place and occurred, without adding or diminishing those things which took place earlier. We were spectators. We have refrained from reciting the narratives of those things which took place unjustly and wickedly in Emessa, by the action of Julian, the tyrant, in the few days when he broke his journey and deviated to it. This is because he heard of the magnificence of the temple of the Church, which Constantine, the lover of the Messiah, of blessed memory forever, Amen, built.

Because of the zeal of the pagans who boasted of the great temple which was built for their idols at the top of their city, the zeal of Julian, the madman, prodded him to come to the city of the Emessenes for the purpose of stretching out his hand against the temple of the Church and of destroying it. When he entered and saw it, he was amazed at the beauty of its building. He praised its builder and refrained from destroying it. He considered making it into a house of worship for his idols. He sacrificed in it, performed the pagan mysteries, closed it, and sealed it with his seal ring. He returned again to Antioch and undertook the road of his journey.

Oh, man of God, I also wanted to include, if possible, in my narrative a memoir of the conversion of Queen *'styn'*, in which there is a benefit

1190. I.e. 364.

1191. Cf. √عمل pe. *SL* 1596, mng. 27a.

مرحمه هنده. شنده مرم سسه هوم لحه. مرحمه
ختمهمه. هرحمه هنده. مرتم مرحمه حمم لحمه
متد مرم کی لم مرم. معتمه دمم حمه هم مرمحه
مد. مرحم هحمحمه مرحمه همهمم: مرحمه حمه 5
مرمحه لمحده جم. مرحمه مرمم مرحمل لمم مرم ک
مد. مرحم همه مرمم مرم دمم. مرحمه ممتمه
ممحمحمه معمحم مهمحمه مل همحمم. لم مرح معمحمه
ممحمحمه مرمحه لم حمه مد .. ممحمحه مرمم مرم مرحمه
مدمه مرمد. مرحمه مرمحمه همحمحمه مرمحه معمده لم 10
لم لمحد. مهمد مرحمه همحمحه ,معمم<د> مرحمه
مهمحمه مرحمه معمه. مرمم مرمحه مهمحمل مرح ک
لمم مهمحمهل لمم لمحمه. جمه جمه معمحمه معمحمه
مرمحمل لم لم مهم. جمحم معمحمه. جمحمه لمحمه 15
دمم. لمحمه جمحمه همحمهمم مرمحه مرمم لمحم جمعمحمه
معمم مهمحم لمحمه. مرمحم همحمحه معمحمحمحه لم
معمحمحه لم حمحمه لمحه لم دمم. مل مرمحه معمحمه مرمم
معمده. مرمحمهل معم همحمحمحه مد مرمد. مهمد معمحه 20
مرمحه همحمحه مهمحمه مهمحمه مرمم مرمد مرم مرمحه
مد ,معم<د>حمحه مهمد معمحه معمه حمحم مهم. مح لمحمم
همم معمحم معمحه. معمحه مرمحمحه مد مهم. معمحه لم
معمد. معم<د>مد مهمد معمحه معمه حمحم مهم. مح لمحمم 25
مهمحمد معحمحم معمحمه. معمحمه مهمم لمحمه مد مرمم.
مد ک. معمحمه مرمحمه معمه. مرمحمل حمم لم مهمم
معمحمهم مرمحمه حمم. مرمحمه مرمد مم لم مهمم
مرمحمه. مد مح مم مرمم مهمحمحمد معمم. مهمحم مرمحمحه

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for penitents, but since the affairs of the emperor are now disturbed, we have quickly written to you, my dear one, a small amount of a larger amount, to be read until we have time to properly take up anew the narrative of the amazing penitence of the daughter of the pagans, the hideous hateful vine, that produced the beautiful flowers of penitence from among the injurious thorns. The Celestial Ones were amazed and were pleased by the breath of their pleasant scent. When also the scent of her penitence reached[1192] Jovian from afar, and he heard that Shabur was threatening her from the beginning, he returned from Edessa to Nisibis, so that by the stratagems of his good advice he could be a help for this daughter of the pagans, and the Christian emperor would be able to overturn the evil thought that Shabur intended for *'styn'*. With his knowledge, he was able to bring Shabur to a good will, and to let *'styn'* rule over her freedom.

To that good shepherd who was busy with his flock all the time, was happy in finding the lost ones,[1193] and who wanted the penitence of the sinners, (let there be) praise, honor, and obeisance, commendation, and exaltation, now and for all time, forever and ever, Amen, Amen.

1192. Read perhaps: ܘܡܛ<ܠ>ܐ.

1193. See: Mt 18:12-14; Lk 15:3-7.

كم لمعلحه مكلحنا مهاحد تيا لاكم ملاح :مكتهل هن هنح
.حتحس ها هحهح ححم كم لمله مسم لاكم لمحمتهاهحم .ماح
مهنحمهل متحمس هنمهنتسا .ايعم مكحا لم مهنم تد مكح مهنهنا
كمنا .مكسما مهنحمحم مهنحح .مكتنم هنحا مهنمسكم متهنحتهنا
مكهنمحما .مهنحتهنا مسكق مكحتم هنيهم مكحتم مكحتم هنح 5
تد هنمسحما حمم .مسلخ محمحكهنمحما ماسهم مكمسح لمنمسنا
ايحم متلح لمسلا تحمحما :متهنحتهنا مكسا لححم كم ,مسمس
.مناحم ,مملحتنا مهنحهتحما .حتح تيا ,متاحم كم مكهم حنا كم
.مكتنمسم مكلخ , كمهنمحما .مكتنم هنحا متهنحتهنل مكلم مهنمس
مكنتحما .مكلهمم لح ايحم حنانهنا مهنحم مهنحمسم مكهمسا 10
.مكلخ مكس تيا ايحما ,مملهنسا .متهنحتهنم حمحم مناسل
مكحا لحمم ممل .. متهنانسم لح هلاحم مكلهمكل متحمحما
.مناحتهنا مهنمسحم مكسما :متهنحتم لح حمحم مل لحلحنا .مكلخ
مكلممما .مهنانحمحما مناممنا مكسحم .مكلتنا مهنحتهنحم مح تيم
:لحمحما لحمم لحمكم كملحلما كملححما مكمم .مكتنحمتنا 15